

TRANSLATION
OF THE PASSAGES FROM
GREEK, LATIN, ITALIAN,
AND
FRENCH WRITERS,
QUOTED IN THE
PREFACES AND NOTES
TO THE
PURSUITS OF LITERATURE;
A POEM,
IN FOUR DIALOGUES.

[*Price Three Shillings and Three Pence in Boards.*]



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PURSUITS OF LITERATURE;
A POEM,
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TO WHICH IS PREFIXED,
A PREFATORY EPISTLE,
INTENDED AS A
GENERAL VINDICATION OF THE PURSUITS OF LITERA-
TURE, FROM VARIOUS REMARKS WHICH HAVE
BEEN MADE UPON THAT WORK.
BY THE TRANSLATOR.

Νοῦ—

—σαι καίρος ἀριστος

Εγὼ ἰΔΙΟΣ ΕΝ ΚΟΙΝΩ σταλεις,

Μητιντε γαρων παλαιγοναν,

Πολεμων τ' εν ἡρωϊαις ἀρεταῖσιν,

Ου ψευτομαι.

Pind. Olymp. O. 13.

D U B L I N:
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1799.



A
PREFATORY EPISTLE
ON THE
PURSUITS OF LITERATURE,
Ꝥc. Ꝥc. Ꝥc.

ADDRESSED
To L. B.—, Esq.

Post refides annos, longo velut excita fomno,
Romanis fruitur Musa (*Britanna*) choris:
Sed magis intento studium cenfore laborat,
Quòd legitur medio conspiciturque foro.
Illi conciliat gratas impensius aures,
Vel meritum belli, vel *Stilichonis* amor.



A
PREFATORY EPISTLE,

ADDRESSED

To L. B——, Esq.

Τῷ πανυ.

Intended as a General Vindication of "The PURSUITS OF LITERATURE, a Poem in Four DIALOGUES, with Notes;" from various Remarks which have been made upon it.

Δει μὲν, μὴ τῆς πολλῆς τῶν ἐξηγητῶν μιμημένος, ξηροὶ καὶ ἐλλειπὴ τὸν τοποῦν διαλείπειν· μὴδὲ ὥσπερ ἑτέρας, ἀμνηχανὸν ὅσην ἀπεραντολογίαν ἐπισταγῶν. Ἀλλὰ δεῖ αὐτοῦ μόνον τὸ προκείμενον Συγγραμμά προστησαμένως, ὑπ' ὅφιν ἀγνὴ τοῖς σχολάζουσι τὴν Πρόθεσιν, διερευνομένης τὸ εἶδος, τὴν ὕλην, τὰ δογματα συντηρημένως, τὴν δὲ ὅλην τὴ Συγγραμματος διηγεσθαι τῶν λόγων ὑποθέσιν. Ὅυτω γὰρ ἀν τοῖς ἀκροῦσι γένοιτο καταφανὲς τὸ πᾶν βούλημα ΤΩΝ ΔΙΑΔΟΓΩΝ.

Ex PROCLI Commentariis in PLATONIS Πολιτείαν. Edit.

Gr. Basil. 1534. pag. 349.

DEAR SIR,

I HAVE been informed that repeated requests have been made to the publisher of "THE PURSUITS OF LITERATURE," for a Translation of the passages from various languages quoted in the Notes to that Poem. I wish the Author had translated them himself; but as that cannot be the case, I have, at your immediate desire, endeavoured to give you some idea of their force and full meaning. As you are of opinion, that my attempt will not be disagreeable or unsatisfactory to many persons, who are
not

not peculiarly conversant in Greek and Latin, I have consented to print and publish them.

The Author of the work has perhaps too much respect for his readers to obtrude a translation upon them. But that circumstance is no reason why *a friend* to the Author, and to the general diffusion of the learning, principles, and illustration of the work, should decline it. They who are best acquainted with the difficulty, will most readily excuse the errors and mistakes. I have not thought it expedient to present you with a poetical version of the passages from the Greek and Roman bards, for various reasons. But independently of every other consideration, I conceive, that a translation in prose always gives a more adequate and precise idea of their strength and meaning, than the most finished attempt in verse, to those who are not acquainted with the original language.

The Author of the Pursuits of Literature seems to have produced them to enliven, to illustrate, and to enforce his doctrines and opinions. I think also, it was his purpose to recall and fix the attention of the publick on those finished models of ancient learning, the great directors of taste and judgment, and to their best disciples and imitators in the modern ages. I wish so useful an intention may have its effect.

As to the various languages employed in the work, it may be observed, that a noble peer of this realm has lately followed his example. I know not with what propriety. The Earl of Abingdon has regaled an illustrious *Lady* of the house of Courtney, not only with his own English, and that of the Orator of the University of Oxford, the Reverend William Crowe, but with Greek, Latin, Italian, and French in the original languages, from Aristotle to Citizen Gourville.

And

And he has actually performed all this in one short philosophical Letter to Lady Loughborough. (a) Who shall hereafter blame the Author of the P. of L. or my zeal to explain his quotations?

Since the publication of those ingenious and witty compositions by Tickell and Sheridan, "Anticipation, and The Critick;" there seems to be a species of pleasant ridicule on most translations of *detached* passages. I expect to be told by some persons that, like Colonel Barré, "I am translating for the Country Gentlemen." By others it may be insinuated, that "Egad they think the interpreter is the hardest to be understood of the two." (b) Especially as the Author of the Critick *now* deserves himself the same compliment with his own Mr. Dangle, upon his talents for criticism, and *his interest with* THE DIRECTORS of the *present* FRENCH THEATRE.

But if I have only to encounter the objections of real criticks, like yourself, in the ancient languages, my sufferings, I think, will be light. I only hope you will receive it kindly, and still continue to think me, "a very civil gentleman-interpreter, trying to make myself understood:" (b)

I have as much curiosity as ever I had to discover the Author of the P. of L. and I have read most of the pamphlets and criticisms on the subject. Whoever he may be, he has
at

(a) A letter to Lady Loughborough from the Earl of Abingdon, in consequence of the presentation of the colours to the Bloomsbury and Inns of Court Association, 1798.

(b) Sheridan's Critick, act 1. sc. 2.

at least been honoured with great attention by the publick. As no man has ever yet owned the composition, and the author is declared to be still UNKNOWN, every supposition and conjecture has been examined with a minute diligence, and every mode of *proof* has been tried ; but in vain.

It is the advice of Cicero, in his first book on the Duties of Life, “ Ne incognita pro cognitis habeamus.” It is also generally allowed, that conjectures are at best too light a pretence to allow a man to assign a name in publick. But notwithstanding so obvious a truth, some pronounce with a random boldness, others give signs instead of names, and then plume themselves on their discoveries.

“ In so many words, in so many syllables, or in so many letters,” is the old and improved argument of the SHOULDER KNOT, and has admirable use in the present case. The actual concealment however remains the same. In point of proof, and rational, well-supported conjecture, it is agreed by most persons of sagacity, and fairness of character and understanding,

“ That putting all their *proofs* together,
'Tis three blue beans in one blue bladder.”

Various have been the attempts to discredit the work. Criticism, in the true sense, has never yet been exerted ; (c) but intemperate, angry, and smarting scribblers, in prose and verse,

(c) I am rather inclined to except “ The Remarks on the P. of Literature, in a Letter to the Author. Printed at Cambridge.” It is the production of a polite and accomplished scholar, written with urbanity, but not with any great force of argument. I have just seen a full answer to it
and

verse, have issued forth in little swarms. But it has been well observed, that exceeding fierceness with perfect inability and impotence, makes the highest ridicule.

From among these angry and smarting scribblers, I shall select the Author of "The Progress of Satire, an Essay in verse, &c. the second edition;" not for any merit whatsoever in his composition (for it is remarkably dull) but merely for the singularly petulant malignancy, and imposing air which pervade the whole. The infamy of such misrepresentation is in its own nature perishable, and the folly transitory; but, for the sake of the *example*, if I have the ability, I will make them immortal. This Author I shall hereafter call for shortness, or for want of a better name, THE PROGRESSIONIST. Whether he and his co-adjutors scribble in verse or prose, they prove themselves to be either of that fabulous race of "men, whose heads do grow beneath their shoulders," or of the number of those unfortunate persons, "whose brain is shaken out of its natural position."

They are perpetually mistaking one thing for another. With the nature and signification of words they are wholly unacquainted. It would be a process in infinitum to define the words which they use, as Mr. Locke has well observed on the names of *simple* ideas. In their vocabulary, satire means encomium, and severity, good-nature. They might as well stile the law of a country ill-natured, because offenders are punished by it. With regard to anonymous writing, satirical or political, opinions are various. But I think

and therefore I have nothing to observe. The Answer is stiled, "A Letter to the Author of that Pamphlet, by a Country Gentleman, formerly of the University of Cambridge."

think it was said wisely and justly by Junius* to Sir William Draper; "After voluntarily attacking me under the name of Junius, what possible right have you to know me under any other?" The Author of the P. of L. has not indeed given even the shadow of a name to himself: but as THE PROGRESSIONIST has been contented also to attack him under the title of the Author of the P. of L. it may be as fairly and as justly demanded, "what possible right can The Progressionist have to know him under any other?" But for one anonymous writer to call so vehemently upon another to give his name to the world, must be added to that number of absurdities which he has bound in sheaves, and stacked so plenteously in Mr. Bell's shop.

The Progressionist seems to be in one continued raving dream upon a bed of torture, under the influence of irritation and malevolence. I believe he sees double fens, and double booksellers shops. He is something between Pentheus and Orestes, yet perfectly harmless. What his literary sins are, I know not; but at least he seems to suffer for other people's transgressions. He rants and foams, that other folks follow his own example, and still keep their names to themselves. He has not even the sense of Mr. Dabble, the Dentist, in the exquisite farce of the Humourist, and never puts a plain question to himself, "What have I to do with the violence of *Sir Antony's* temper?" He has indeed a strong passion for the *grinders*; yet like Mrs. Matador, in the same farce, (as will be seen hereafter) one would think, "he *glories* in having *his teeth drawn*." But he has a higher original.

Like the great Knight of La Mancha, he comes forth as Redresser General of literary wrongs, and has an unlimited Commission

* Letter 25.

Commission to act in the same manner, and nearly to the same effect. He is said to have received the Order of his calling in a regular manner. He passed through every ceremony of literary knighthood, having kept watch in compleat armour from head to foot, according to the rites of chivalry, during one whole night over a pile of books, ranged in order on the counter in Mr. Bell's shop, in Oxford street. For at present bookfellers have no chapels in their castles for the purpose. But it was observed, that no person attempted to meddle with the books, which might easily be accounted for, if I were to mention their names. The age of *literary* chivalry is not yet gone.

The Progressionist was then let loose upon the world, and sallied forth mounted on a *Provisional* charger, though a Knight without a name. Yet he threatened much; and in his first *Essay* had nearly the same success with his great original. You remember the adventure of the countryman and his poor boy Andrew, who suffered more severely from the interference of the Knight in his behalf. "The boy departed weeping, and the master remained behind laughing. And in this manner, says Cervantes, the valorous Don Quixote redressed that wrong." I refer you to the volume itself, in which is recounted the pleasant manner observed in the knighting Don Quixote. The speech of self-congratulation on that occasion, the Progressionist is said to have spoken, and applied to himself with a *very few alterations*; after he had first recommended himself to his patroness, or literary Dulcinea, and then published to the world his "Progress of Satire," and completed the destruction of the Author of the Pursuits of Literature. The passage is this: "Glad above
 "measure for his success, *accounting himself to have given*
 "a most noble beginning to his feats of arms, Don Quixote
 "did travel towards his village with very great satisfaction

“ of himself, and said in a low tone of voice; “ Well mayst
 “ thou call thyself happy above all other women of the
 “ earth; O! above all beauties, beautiful Dulcinea of
 “ Toboso, since thy good fortune was such, to hold subject
 “ and prostrate to thy will and desire so valiant and renowned
 “ a Knight as is, and *ever shall be*, Don Quixote of the
 “ Mancha; who, as all the world knows, received the order
 “ of knighthood *but yesterday*, and has destroyed to day
 “ the greatest outrage and wrong, which want of reason
 “ could form, or cruelty commit. To day did he take away
 “ the whip out of the hand of THAT PITILESS ENEMY,
 “ who did so cruelly scourge, without occasion, THOSE
 “ DELICATE INFANTS.” (a) I am told The Progressionist
 wished to have the Reverend DR. PARR behind him as his
 Squire, and offered to find the Doctor a *very good Ass* for the
 purpose; but *that delicate infant* resisted all the proposed
 honours of Barataria, and would not quit his village.

On Dr. Parr's refusal to act the part of Sancho, and the
 impossibility of procuring a proper Squire, The Progressionist
 quitted the plains of *La Mancha*, and appeared as the
 successor and rival of *other* Knights Errant in fields nearer
home.

It is curious to observe, how THE PROGRESSIONIST
 strives not only to imitate, but to prove himself the legitimate
 descendant of various heroes of the Dunciad. He has
 revived all the trash which was vented against Mr. Pope, as
 will appear by a short comparison. The prophecy of the
 bard of Twitnam has been verified:

“ See the dull stars roll round, and *re-appear!*”

The leaden power of Saturn has prevailed over Mars and
 Jove. Jerningham and the Progressionist have risen in the
 opposite

(a) Shelton's translation of Don Quixote, b. I. ch. 4.

opposite quarter of the heaven, and Gifford and the Author of the P. of L. have looked up, and read their lot *united* in those celestial signs.

Perhaps it is but doing justice to their Authors, if I mention a nameless pamphlet or two, which probably might never have escaped from the lumber-room, or shop of the Bookseller, if my obscure diligence had not extracted and preserved them. The Authors think themselves very laudable in their intentions. All of them, and the Progressivist in particular, have verified the Arabian observation, that whenever learning is introduced into a brain, whose texture is not adapted to receive it, a fermentation ensues, till the whole is exhausted. Though perhaps the writer of the P. of L. never read them himself, I could have assured him, that they are but a second edition of Mr. John Dennis, Mr. Oldmixon, and the soft-flowing Welsted! If you turn to the Prolegomena of the Dunciad, the testimonies *in favour* of Mr. Pope, are nearly the same as the more modern compliments of these poetaster-criticks.

All black, *Tartareous*, cold, infernal dregs,
Adverse to life!

Mr. John Dennis thus begins of Mr. Alexander Pope. "His precepts are false and trivial, or both; his thoughts are crude and abortive; his expressions absurd; *his numbers harsh and unmusical*; his rhymes trivial and common; instead of majesty, something that is very boyish; and instead of perspicuity and lucid order, we have too often obscurity and confusion." Hear another description of him by this most ancient of Criticks. "He (Mr. Alexander Pope) is a little affected hypocrite, who has nothing in his mouth but candour, truth, friendship, good-nature, humanity, and magnanimity. He is a great lover of falsehood, &c." Once more

more attend to the furious Dennis. "He (Mr. Pope) is a creature that reconciles all contradictions; *he is a beast and a man*; a Whig and a Tory; an assertor of liberty, and the dispensing power of Kings; a *Jesuitical* professor of truth, a base and foul pretender to candour." As I intend only to give you a specimen, I shall not proceed.

How beautifully has THE PROGRESSIONIST,* dilated and expanded his predecessor's ideas! With what reverence, I will not say servility, but homage, does he tread in his very footsteps! It is the love of Lucretius for Epicurus! Not the desire of contention, but of honest affectionate imitation. Scarce one idea of his own if you change the names of the works.

It is the very spirit and essence of Mr. John Dennis, and the soft-flowing Wellsted, with now and then some of Curl's *better* part, and a palpable *imitation* of some of the most finished strokes in a late modest and simple-minded Translator of Horace. But now attend to *The Progressionist*.

"It (i. e. the Poem on the P. of L.) is scarcely ever
 "elegant, but sometimes it has a degree of poetical spirit;
 "at other times it is not only prosaic, but vulgar. Some-
 "times his declamations in the notes *appear* eloquent, at
 "others frothy and puerile; on some occasions his sar-
 "casmus are pointed and just; on others wretchedly trifling,
 "or

* See "The Progress of Satire, an Essay in *Verse*; with notes containing remarks on "The Pursuits of Literature;" *second* edition; with this modest and *complimentary* motto to the English Nation:

"What if an *addle-headed* Public praise
 The proud conceited Pedant's rumbling lays,
 Shall we not weigh his insolent pretence
 In *juster* scales—the scales of *Truth and Sense*?

“ or deliberately ill natured. In his most laboured effort
 “ at sublimity he is *in part* successful, but in *some parts* in-
 “ flated and obscure. To cite the feeble and prosaic pas-
 “ sages in the Pursuits of Literature, would be *to repeat*
 “ almost half the book.—The purity and propriety of the
 “ English language are often grossly violated.—Some of
 “ these improprieties he has lately corrected.—I call his
 “ Muse shapeless, because *nec pes nec caput uni reddatur*
 “ formæ. Indeed the whole passage in Horace describes a
 “ work similar to the P. of L.—Many of his vulgarities are
 “ noticed in a *very sensible Essay** called, Impartial Strictures
 “ on the P. of L. He has been well denominated a Jesuit,”
 &c. &c.—This is but a specimen.

Considering that the Progressionist is so strong an advocate for decorum, (*and that he has not given his own name to the publick*) the terms of reproach are scattered with a very liberal hand, or rather heaped up, on a person whom he is pleased to call “ *his adversary*.” Now here I would observe; that it does not appear that the author of “ The Progress of Satire” ever published any other work whatsoever but that *celebrated Essay*; and I do not find the remotest allusion to the “ Progress of Satire,” in any part of the P. of L. It must therefore of necessity require much ingenuity, or perversion of mind, to prove that one man can be an adversary to another, who is equally ignorant of his person and his pamphlet. I am confident that the Author of the P. of L. never knew him, or thought of him. If that Author had ever condescended to stile any man *his adversary*, he would have looked in another quarter.

A writer,

* Great writers always quote one another; and in return, his *impartial* Brother sends us back again to that *very sensible Essay*, the Progress of Satire, See Impartial Strictures, p. 25. Par nobile!

A writer, like the Progressionist, has all the follies of poetical childhood with the vices of satirical puberty. I have already honoured him too much by extracting some prose parts of his pamphlet; but I absolutely refuse to paralyse my page with a line of his versification. The touch of the Torpedo could not be so fatal to it. I subject myself indeed to ridicule, when I think for a moment of such men as Warburton and Lowth, when I am toiling over "The Progress of Satire." Yet the Babylonish, or rather French, captivity into which true learning and good poetry are fallen, suggest the words of Lowth. "I do call, (says that illustrious scholar) the age itself semi-barbarous, if you please; but I do not call EZRA a *semi-barbarous Poet*, for I maintain that *EZRA is no Poet at all.*"* When we turn from Warburton, Lowth and Pope, to the Progressionist, I feel we reverse the journeying of the Hebrews. From the Land of Promise, we are passing to the desert.

Surely the Author of the P of L. acted wisely in declining the puny contest. Had he ever begged an interview, or made overtures for a timid negociation, I hope even the Progressionist would have had the spirit to have treated him with contempt. But that Author knew too well the ground on which he stood. He felt, that the arms, as well as the supplies, were in his own hand and disposal. I know not whether he would have adopted the expressions of Warburton; but I am sure some of his friends would be ready to do so for him. Warburton said; "Of all the Boeotian phalanx who have written scurrilously against me, there is not one, whom a writer of reputation would not wish to have his enemy. To my Authorship they are heartily welcome. Rome permitted *her slaves* to calumniate HER BEST CITIZENS in the day of triumph."†

The

* Lowth's Letter to Warburton, p. 77.

† Preface to Pope's Works.

The Progressionist in the very out-set of his march halts a little. He pants even in the Preface, and lashes himself (by no means like the British lion) with his own *tail*; for the Preface and the Postscript are both equally candidates for this appellation. The middle or body of his *work* (I mean *his whole Essay* in verse, with all its appendages) is quite innoxious. He has indeed a great mind to hurt and bite, and annoy; but having more mind than ability, the effort dies, where it might be expected, in the very beginning.

It would have been happy for himself, had he rested in his prime question. He would have saved his friends and himself from much additional contempt. He says, with some *Christian* self-complacency to the Author of the P. of L. "Have you, (*I will stake THE WHOLE CAUSE upon this* issue) invariably done unto others, as you would wish that others should do unto you?" Whoever feels the nature of human infirmity, has already answered the question, and borne testimony to the folly of the man who could be weak enough to propose it. But the *intention* of the question, and the region to which he would fain consign the Author of the Pursuits, are easy to conjecture. He reminds me of "The Night-walker, or little Thief" in the Comedy of Beaumont and Fletcher; and has his nurse, servants, bell-ringers, and sexton all ready for his interment. Nay, he seems willing to follow him to the world unknown, and even to anticipate his sentence.

Still there is always something unfortunate in the imitations of inferior writers. Indeed they seldom discover the proper object of imitation. Sir William Draper was an ingenious man, and a good scholar, but imprudent in his conduct. He had zeal without knowledge, and boldness without discretion. He voluntarily attacked *Junius*, "whose shoes' latchet, the
" Progressionist

“ Progreſſionist declares, the Author of the P. of L. is not
 “ worthy to unloose.” The wanton and impious levity of
 the allusion I leave him to reconcile with decorum. The
 Progreſſionist is here an unhappy rival to Sir William, in
 putting questions from the Scriptures. If I had been the
 Author of the Pursuits, I would have said with Junius,
 “ Such a question, Sir, may perhaps discompose the gravity
 “ of my muscles; but I believe it will little affect the
 “ tranquillity of my conscience.”

The only question is this; whether an Author, of whatsoever
 description he may be, deserves satirical censure. If he does
 deserve it, the point is settled; if that is denied, the parties
 are at issue. The Satirist writes for the publick; and the
 precepts of Christianity can never be violated, when strict
 publick justice is inflicted in any manner. I should feel
 myself clear on this charge, if I had been the Author,
 without the assistance of a casuistical Professor of Divinity.
 I should pass over this, and most other of his objections,
 from the debility of the argument; but a respect for the
 English Nation, which has honoured the work on the P. of
 L., inclines me to repel the malignity of the accuser, and
 the irrelevancy of the charge.

I know what every Author must expect, who submits his
 labours to the publick. If he will write, Criticism and her
 sister, Satire will seldom be far off. He knows the condi-
 tions; nor can I see how *Christian* precepts are violated by
 their application. No man ever seriously objected to the
 monthly severity, or lunar caustick, of our Reviews. If the
 character of any Author is implicated with his book or his
 conduct; his character, book, and conduct must often be
 examined and fall together.

The pleasantry of Dr. Johnson, (than whom no Author was ever attacked in his character and writings with more spleen and injustice) may be certainly heard in this respect. He tells us, that “ the diversion of basting an *author* has the sanction of all ages and nations, and is more lawful than the sport of teasing other animals, because for the most part he comes *voluntarily* to the stake.”* But now, if a ci-devant Lawyer translates Horace; or a Dilettante writes heavy verses on *the Progress* of Society (the very name of *Progress* we see is infectious;) or a Doctor in divinity republishes obscene poems; or commentators make indecent notes on Shakespeare; or men in their old age turn schoolboys, and publish their Greek exercises; and they happen to be censured; what are we to hear? An appeal to the Decalogue, and the Sermon on the mount.

I allow much for the impotence of irritation, when a patient, like the Progressionist, becomes feverous and shakes. I expect not to find legitimate argument; nor am I surpris'd when I look in vain for truth and logick. If I have carefully perused the Pursuits of Literature, I perceive much playfulness and humour, which can hardly be resolved into ill-nature or insolence. I do not wonder that the Progressionist has confounded them. It is perfectly consistent with the nature of his understanding, and perhaps of his education. Dr. Cornelius seems to have been concerned for his second son. “ When ideas (of the same species) copulate, they engender *conclusions*, said philosopher Crambe; but when those of different species copulate, they bring forth *absurdities*.” But the Progressionist seems to have forgotten, throughout his whole pamphlet, the ninth proposition of that celebrated philosopher on syllogisms, namely, that “ an hypothetical

c

proposition

* Rambler, No. 170.

proposition is only a contract or promise of marriage, and that from such THEREFORE there can spring *no real issue*.*

It appears that the instances of *playfulness* and humour in the P. of L. are *exactly eight*,† in the estimation of the Progressionist. He seems at least to remember his Accidence, and *can* tell how many parts of speech there are. He says with great selfcomplacency, “Is this *playfulness*, &c.?—Is this, &c.?—Is this, &c.? It might be replied, Certainly not. So curiously happy is he in these selections, that scarce one of *the eight* appear to have been intended as playful or humorous. All of them seem to me severe, serious, or monitory. But the Author has himself given so full and compleat an answer to this part, in his “Introductory Letter,” that more is unnecessary.

It is rather surprising, that so much should be required of the Author of the P. of L. It appears, as if a kind of perfection had been expected in his work. Are there no *blemishes* in Horace and Juvenal? no personal reflections, which were well understood in their time? Was there ever any Satire, addressed to a Nation at large, which was not in some measure *personal*, at the time in which it was written? Are there no observations rather flippant, and sometimes imprudent, in the finished satires of Boileau and Pope? I believe no satirical Poet was ever wholly exempt from such *blemishes*. I would not defend the faults or defects of one writer, by those of another. But I would ask with great temper, whether in any Satirical Poem of the same extent, and variety of subjects, *so few* instances of imprudence, or impropriety, or inattention can be produced, as in the Pursuits of Literature. I very candidly declare, I think it impossible. If it were of sufficient importance, I am of opinion, that each instance might admit

* Memoirs of Scriblerus, chap. 7.

† Progress of Satire, 2d edit. Preface.

admit of a vindication, if it were adviseable to produce the ground, the authority, and the reasons for which, as I conceive, they were introduced. In a revolutionary age, a Satirist has to contend with dangerous tenets publicly professed, or privately favoured; with novelty, prejudice, folly, impudence personified, false learning, insolence, the rage of system, erudition misapplied, frivolous conduct, unthinking levity, open wickedness, and secret designs. Men, therefore, as well as their measures, and their doctrines, must be marked, and held forth to the publick observation. They who have made such objections, are wholly ignorant of the nature of the time. But if such objections are indeed just, "Down, down, proud Satire! though a realm be spoiled."

I always thought that some little reprehension was due to the Author of the P. of L. in a few instances. I will meet The Progressionist, but not half-way. I cannot encounter such a Major Sturgeon in poetry, in all his marchings and counter-marchings, and particularly in this last expedition.

I think it was improper in the Author of the Pursuits to speak slightly of Mr. Abbot, a member of parliament, a gentleman of learning and great respectability of character, for his intended Digest of the Laws. But the Author of the P. of L. seems to have withdrawn his censure very readily, and upon an early conviction of its impropriety. It appeared but in *one* edition of the Fourth Dialogue, published *separately*. Yet I still maintain, that a publick caution to the ablest man in the kingdom, is not unuseful at such a time as this; nor can the Progressionist be acquainted with the motive, which might have given rise to it. But with such a writer repentance and amendment are but evidences of increased guilt. *Gaudet monstris, mentisque tumultu.*

As to the subject of the Roman Catholick religion, and the various discussions on the French emigrants, and particularly the priests, the Author of the Pursuits stands in need of no additional vindication. In all his notes, and in his introductory letter, he has given a full, perfect, and compleat explanation of his publick sentiments. I think it satisfactory. In my solemn opinion, his motives were honest; his caution justifiable; his reasons forcible and convincing; and the measures he recommended, appear to have been dictated by sound policy and charity, and the true humanity of a Protestant statesman. The late proceedings in Ireland are the best (and as I am persuaded, an *unanswerable*) commentary on his text. I refer you to his own words, and arguments: for I will not discuss the matter again needlessly. The moral babble of the Progressionist on this occasion might be natural enough in the mouth of Mr. Jerningham.

In my full and most unequivocal belief, the Author of the P. of L. never intended any ridicule whatsoever on "*The Literary Fund*." Nothing but malice or stupidity could misrepresent him in this instance, and the *playful* allusion to the *Sportula*. He was speaking of Mr. Boscawen's Horace, which he did not admire; and that gentleman being a Commissioner in the *Viſtualling* Office, appears to have suggested the allusion, which gave offence, when tortured into a hidden meaning. And very probably when the Author found it so unaccountably misunderstood, he omitted it. I am convinced that a man of his disposition never could have cast a reflection either on that, or on any other useful institution whatsoever. If Mr. Boscawen published his translation of Horace, I suppose there is no statute of pains and penalties for those who are so unhappy as to disapprove of it. I join with the Author of the P. of L. in his opinion
of

of the translation. I speak impartially; for I have not the slightest acquaintance with Mr. Boscawen: I know not even his person.

If *such* is the scheme of interpretation and allegory, which is to be introduced into this country by the Progressionist, I shall soon expect to see him *prove*, that the *Art of Cookery*, by that excellent and useful citizen Mr. John Farley, is one concealed *Satire*, from beginning to end upon the *literature*, and government of this country, under the form of *receipts* and made dishes. There is one of them which, I am sure the Progressionist will assert and *prove* to be directed against him and his *pamphlet*. The reader of taste will perhaps be of the same opinion. It is called, "THE CALF'S HEAD Surprized." The metaphorical culinary citizen informs us, in page 116 of his * valuable work, that "THE CALF'S HEAD Surprized" is an elegant *top-dish*, not very expensive.† He recommends us to *prepare it*, by raising off the skin with a *sharp-pointed* knife, and as much meat from the bone as you can *possibly get*; so that it may appear like a *whole* head when *stuffed*; but be careful not to cut holes in the skin." He then recommends a mixture of pepper, the best (*Attick*) salt, and other *pungent* ingredients; and he says, "pour a little of it into the ears, and the rest *into the head*." This severe style, and the clear allusion to the Progress of *Satire*, is too evident to admit of a doubt. Hercules is not better known by his foot, than the Progressionist's pamphlet from Mr. Farley's receipt. If such is the tendency of the book,

Mr.

* Art of Cookery made plain and easy to every understanding in the kingdom, by John Farley, Cook to the London Tavern, 3th Edit.—N. B. It is said to be among the tracts recommended by the Hon. the Commissioners of H. M. Victualling Office, for promoting good living, &c. &c.

† Progress of Satire, *price 2s.*

Mr. Pitt and Mr. Dundas will do well to look with caution, in their visits to the London Tavern, on the designs of *Citizen* John Farley and his dangerous compositions. From *these* interpretations I shrewdly suspect that the State apprehends as much danger from Mr. Farley, as the Literary Fund does from the Author of the P. of Literature.

As to the charge against the Author of the P. of L. of having admitted any expressions of an *indecent* nature, I think it perfectly ridiculous. The passages which are brought to support the opinion, may be again submitted to the reader. The following is termed by the Progressionist "grossly indecent." It should be first recollected, that the passage itself is declared by its Author, "to record the political conversion of Lord Loughborough to Mr. Pitt's party." This is done under the imagery taken from the serenata of *Acis and Galatea*. The lines are these :

"Nay Thurlow once, 'tis said, could sing or swear,
Like Polypheme, I cannot, cannot bear;
For, ah! presumptuous *Acis* wrests the prize,
And ravishes the nymph before his eyes;
Such feats his honour little Pepper saw,
In all the pride of musick and of law.*

When the meaning of the passage is declared, and the allusion to a well-known story so fully understood, it exceeds all power of face to be grave at such a charge.

Dr. Johnson, in his Dictionary says, to *ravish* is to *take away by violence*, and he quotes Shakespeare for the illustration:

"Their

* P. of L. Dial. 2. v. 35. read also the note.

“ Their vow is made
To ransack Troy, within whose strong immures
The *ravish’d* Helen sleeps.”

I make no doubt, that THE OPPOSITION, and that good man, Mr. Fox, thought this *ravishing* of so able an assistant, or rather leader of the party, a direct and most *indecent* felony on the part of the minister. In my opinion, the Poet supposes a little more than the truth, and succeeds in fiction. I conceive *the Nymph* was willing to be won, yet not wholly unsought. I know nothing of that reluctant amorous delay, with which Lord Loughborough resigned his *legal* charms to Mr. Pitt. The minister well knew by whom the armour of that political virgin had been often tried. Blood and war were to be her dowry. Her bridal gown was soon changed into the sagram of a siege-directing Chancellor. If this be *indecent*, I shall leave it to the cabinet at St. James’s to justify the assault. If I had been the Author of the P. of L. I should be in no pain for the Panel.

The Progressionist affirms, that “ Sir James Bland Burgefs, Baronet, is ridiculed for not having made his Poem lascivious and indecent.” The passage itself is the best answer. The Poet speaking in the Second Dialogue, that he *could* do, such and such things; among them he says,

“ Or to Cythæron from the Treasury, move,
And like Sir James Bland Burgefs, murmur love.”*

I refer you to the whole of the note upon these lines, of which the following is a part. “ Sir James says of Cupid, “ That boy and that boy’s deeds shall not pollute my measure.” The Author of the P. of L. says; “ Now when I consider what Virgil and Tasso have said and sung of “ that boy and that boy’s deeds,” it is a *little prudish* in Sir James Bland Burgefs, Baronet,

* P. of L. Dial. 2. v. 63. and the notes.

Baronet and Poet, on such a subject to have such fears. A poet may be a little playful." I believe there is not a Court in the whole world, not even a Jury of the Muses and Graces in the island of Love, who would not acquit the Author of any charge, but that of pleasantry. I think the Progressionist has not quite forgot his *former* character in La Mancha, and has yet some secret Dulcinea of Toboso, whose charms he has sworn to defend and maintain against the whole universe. I shall not be surprised to hear of some new freaks in the Brown Mountains.

The Progressionist next informs us of some "infamous allusions respecting Mr. GEORGE STEEVENS." For my own part, I am totally ignorant of any "infamous allusions," whatsoever to that most accomplished Editor of Shakespeare. I have examined the P. of L. again and again, and can only find, that Mr. Steevens is called the Whipper-In of the Shakespeare Pack of Commentators. He is complimented for his learning and abilities; and reprehended for the indecency of some of his illustrations of Shakespeare. His very early visits to London from Hampstead, to correct his edition of the poet in 1793, gave the Author of the Pursuits some sportive apprehensions of his classic purity. And why? Because Aurora might have mistaken *Mr. Steevens* at so early an hour for her own *Cephalus*. *Risum teneatis?*

The Author of the P. of L. has not attempted to penetrate Mr. Steevens's retirement on the Heath of Hampstead, or to pry into the mysteries of his closet. The retreats of virtue and erudition were ever sacred. The consolations of solitary reflection are reserved for men of uncorrupted integrity; they need not fly from their enemies, or from themselves.

They

They have a claim to private affection, seconded and confirmed by the publick esteem. In all the busy agitations of literature and philosophy, they remember those honourable principles which have uniformly directed their conduct; they remember them, and are at peace. As I cannot discover what *allusions* the Progressionist insinuates, I am under the necessity of dismissing the charge. If he should think proper to specify them, time might be found for the discussion. Till then, I am silent through ignorance. The Editor of Shakspeare has no need of such a pen as the Progressionist's in his defence. If Mr. Steevens himself should be inclined to present the world with a *History of his own life and writings*, he could not leave a more instructive lesson to posterity.

The indignation of the Progressionist next rises to a more than ordinary height, when he thinks of that ornament of the Court of King's Bench, Mr. *Barrister* Erskine. For my own part, I think no one appears to have wished health and spirits to Mr. Erskine more than the Author of the P. of L.

“ And while the busy *Hall*
Attracts him still to toil for power or gold,
Sweetly may He his vacant hours possess
In Hampstead, courted by the western wind.”*

But it seems the Progressionist is very angry at the mention of Mr. Erskine's *Materia Medica*. If indeed the poppy were described on the brow of a *poet*, he would understand the propriety of it: but if the opium is said to sink into the *skull* of a *Lawyer*, we are told, that all shame is lost.

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The

* Armstrong's Art of Health B. I.

The Progressionist, in the fury of his zeal to prove that he himself is sleepless, appears in an attitude copied from Bedlam, or Parnassus:

Fire in his eye, and papers in his hand,
He raves, *recites*, and maddens round the land.

If Mr. Erskine has read his defence by this real enemy to his reputation, I well know what he would think and say, when such stupidity is offered for wit, and any narcotics (but his own) for restoratives.

What drop or nostrum can this plague remove?
Or which must end me, a fool's wrath or love?

But, after all, what are these sarcastick and contemptuous terms on Mr. Erskine? What is this note so "unworthy of a gentleman or a scholar?" If I had been the author, I should not offer any other apology, than *the words upon the record*, produced and read in court. The Clerk may now read them, if he pleases.

"In state affairs all Barristers are dull;
And Erskine nods, the opium in his skull."*

If I had written them, I should be most in pain for the first line. Consider, how discouraging, how unkind to the Professional Gentlemen in the House of Commons. It is delivered as a self-evident proposition. There are indeed many exceptions to it; and the question is *now* rather nice, and perhaps dangerous. Erect your ears! From Lincoln's Inn to Bloomsbury, "The hum of *either* army stilly sounds!" The Author of the P. of L. must surely have forgotten himself.

We all remember, when THURLOW and WEDDERBURN were called into Parliament, how soon they proved
what

* P. of L. Dial. 4. p. 360, 7th edit.

what manner of men they were. They separated the lawyer from the statesman. It was a proud day for the Bar at that period. Never before were such irresistible, overbearing powers and talents displayed by the official defenders of a Minister.

Hos mirabantur Athenæ

Torrentes, pleni et moderantes fræna theatri.

Lord North indeed, when he appointed Thurlow and Wedderburne his Attorney and Solicitor General, meant no more than to give spirit, eloquence, and argument to his measures; but in effect he hung a millstone on the necks of all their successors. This by the way.

I proceed to the second verse and the comment upon it.

“ And Erskine nods, the opium in his skull.”

The note begins thus. “ MR. BARRISTER ERSKINE is “*famous* for taking opium in great quantities; (I have “ often heard him speak in praise of it) and if he proceeds “ in this manner, it is apprehended that his *political* faculties will die of too large a dose, of which there are some “ symptoms already.” Here is the assertion. A plain matter of fact, acknowledged and approved by Mr. Erskine himself, and the Author of the Pursuits only expresses a kind apprehension, and solicitude for the consequences. The words “ Mr. Barrister Erskine” seem to be repeated, merely that Mr. Erskine might always remember the publick opinion, and never consider himself as a statesman, but by way of eminence, *The Barrister*.

I can see neither contempt nor sarcasm in the observation. I think it indeed rather adulatory at the expence of his brethren. They are all declared to be dull in state affairs; but some powerful cause seems necessary to produce dulness in Mr. Erskine. There may be also a gentle admonition

admonition or some allusion, more than meets the ear. We are told, that the highest Rulers in that Nation, which is most celebrated for an attachment to Opium, are seldom inclined to bear any brothers near the throne. And this is an allegory.

But the Progressionist, who generally draws his logick from Dr. Cornelius, seems strangely to have forgotten a grand rule of Philosopher Crambe, "That there can be no more in the conclusion than there was in the premises." But in argument he redoubles his veneration for him, by strictly adhering to another dictum of his great Instructor, namely "that the conclusion always follows the *weaker* part."* The understanding of the Progressionist seems indeed to be in such a state, that I do not think it expedient to awaken or even to disturb it. Sleep is the best restorative; but there is a sleep, which is unto death.

It is allowed that Mr. Erskine is a man of talents and great eloquence; and has made more extensive conquests in his profession than any of his predecessors. Be it so. *Expende Annibalem!* Every honour is paid to his genius, and professional rank and distinction; but his *political* eminence and ability are absolutely denied. In the hall of Æolus he is declared supreme; but the command of the trident, which he had vainly and so unaccountably assumed, is wrested from him.

When THE STORMS are once set at liberty, Mr. Erskine knows, that wisdom and power are often inefficient for their control. They are represented, by the Poet, as in one perpetual struggle against *authority*, reluctant and terrible. It is a cavern vast and spacious, a prison house, where they are chained down in confinement. But when the
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* Memoirs of Martinus Scriblerus, chap. 7.

the spear is thrust into the side of the mountain to unloose them, and they are unloosed; the day and the sky disappear; darkness is interrupted by the lightning alone, and general destruction and desolation seem to be inevitable. In France, and in every country which France has invaded, deceived, revolutionized, and plundered, this picture of political storms has been realized.

But Mr. Erskine, *though he knew all this*, did not feel his heart humbled. His voice, his talents, and his doctrines have been all exerted in strange union against the best political interests of Great Britain. I agree with the Author of the P. of L. that his pamphlet on the French war is flimsy and puerile. I am still more inclined to think it reprehensible and dangerous; it is full of misrepresentations. There is not one mark of a Statesman's mind impressed on any page. Mr. Burke first read the writing on the great wall of France, and made known to Europe the interpretation thereof.

Mr. Erskine forgets, that the French themselves require something more than the talents of a *Barriſter*, however brilliant, to *direct* their councils. An honourable and useful profession in a free country, is Mr. Erskine's undoubted right. Let him remain there with credit to himself, and advantage to others. I hope never again to hear that eloquence, so successful in defending the religion of his country in her courts of law, employed against her safety and her government. His vanity may deceive him; and it is indeed deceived, if he thinks that Barras or Talleyrand, by any future order of a Directory, would "clothe him in scarlet, and put a chain of gold about his neck, and make a proclamation concerning him, that he should be the third ruler in" the new Republic. No. They would soon forget the tinsel of his eloquence in the sterling weight of his property. There is no security
against

against the Goth or the Gaul. The mystery of their morality and of their politicks is penetrated, and revealed in open day to every inhabitant of the civilized world.

Periere latebræ

*Tot scelerum; POPULO VENIA EST EREPTA NOCENTI;
AGNOVERE SUOS!**

There is a fatality which attends the Progressionist whether he marches through Westminster Hall, or loiters in the Treasury Chambers; whether he appears as a Nuncio from the ancient Vatican, or in the weeds of Dominick from the Castle at Winchester. His judgment and understanding keep pace with his natural politeness. He provokes a discussion, which might have ceased; and revives a controversy which, but for his imprudence, might have rested. Yet he says, that he intends "to shew the *artifice and malignity* of the Author of the Pursuits of Literature in their *true light*;" the friends of that work will be pleased when the charge is repelled. The respect due to the English Nation who have honoured it, and whom the Progressionist, with his usual courteousness, styles "*the addle-headed publick*,"† may require some justification. The hand of friendship and affection for the truth and importance of the work will, I trust, be able to effect it.

The conduct of the Progressionist frequently resembles that of Sir William Draper, though without one trait of the learning and ability of that undaunted Knight. The defence of Lord Granby by Sir William, and the zeal of Major Scott for Mr. Hastings are almost proverbial for their consequences. I am also of opinion, that if the Reverend Dr. Warton had been abandoned by the Progressionist,
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* Lucan. lib. 4. v. 192

† *Motto* to the Title Page of the Progress of Satire.

it would have been esteemed as no breach of friendship by the learned Editor of Pope's works.

I have just re-perused the whole of the objections made by the Author of the P. of L. to Dr. Warton's edition of Pope, and the comments on those objections by the Progressionist, and his *Impartial* Brother. Sancho and Quixote were not more faithful to each other. The Castilian gravity is happily tempered with a sententious proverbial buffoonery. They seem equally zealous for the helmet of Mambrino, and the doctorial robe of Joseph Warton. They find a few spots upon the divine ermine and academical scarlet, and by an awkward attempt to remove them, the marks become indelible, and sink into the very grain. They exert all the sinews of the body, but fury and violence, as usual, relax those of the mind. The terms, "insolence, brutality, cowardice" and some others, are so familiar in their mouths, that the colour of their forehead is not more conspicuous than the ground of their hearts.

Let me ask them: have they ever weighed seriously the period in which we live? Have they felt the *necessity* of guarding with greater and still increasing vigilance, every *avenue* to moral corruption? We are reminded now more than ever of the *conceit* of the fabulist, not inelegantly applied by the orator of Byzantium.* "Sorrow is made more permanent. The clay, of which man was formed, was not tempered with water, but with tears." The miseries of all civilized states are multiplying in every form, and springing up from sources never yet conceived. New fountains are opening under our feet, and they cast forth waters
of

* —Λυπην ἐμμανωτιραν. Τετο ὁ Αἰσωπος λεγει· των γαρ πηλων, αυτω ὁ Προμηθευς, αφ' ε' τον Αιθρωπον διπλασατο, εκ εφυρασεν ἰδατι, αλλα δακρυοις.

Themistii. Orat. 32. p. 359. Ed. Harduini, 1684.

of bitterness. Channels must be prepared to carry them off the land in *every* direction. Time and the hour have not yet run through the roughest day, which Great Britain and Ireland ever experienced. Among the causes of many present calamities, I fear we must number the intemperance of Literature in one kingdom, and the neglect of culture in the other. I think it very wisely observed by Mr. Pitt, in the House of Commons, that ignorance and want of instruction dispose the mind to revolution and rebellion. It is equally true, that the dreams of a heated brain, the meteors of modern philosophy, and the beatifick visions of experimental statesmen and *accredited* scholars, have produced the same fatal tendency. We have lived to see no mimic desolation. Palaces have been unpeopled, battlements have been shaken, fortresses laid prostrate, and every polished edifice defaced and mutilated.

The mine was laid and sprung originally by *Literature*, falsely so called. And when the strict and unbending principles of morality are relaxed or discountenanced, and the passions let loose and inflamed by licentious language and luscious imagery, the ruin is soon compleated. The horrors are realized, and fiction is no more. At such a period as this, are we to rise and watch, or to be for ever fallen?

If I had not a greater regard for Dr. Warton than the Progressionist has, I should copy the whole note on his edition of Pope's works, from the Pursuits of Literature. I think *every* charge in that note may be substantiated. In particular, the charge of having published the scandalous Imitation of the *Second Satire** of Horace, against the last injunctions

* The *Impartial* Brother of The Progressionist says, that "Dr. Warton is reprehended for publishing the *Satires* of Pope." Strictures, page 27.—I only notice it for the wilful misrepresentation of the *plural* for the *singular*.

injunctions and directions of Mr. Pope himself, admits of no defence whatsoever. There is a shamelessness, as well as folly, in some parts of the Progressionist's defence, which I could not have expected.

The Author of the P. of L. well knew the humanity and characteristick of an Englishman; and the respect due to age and learned repose. I am convinced, he felt a veneration for the hoary head, and the laurels of a veteran. He seemed to regret, that all scholars have not preserved the same consistency and propriety with Mr. Bryant and Mr. Melmoth; but he most certainly expressed himself with that warmth, severity, and earnestness, which the interest of his country seemed to demand. *De Republicâ graviter querens, de Homine nihil dixit.*

The Author of the P. of L. put this plain question: "Am I to spare publick criticism (of an *edition* of Pope's works) because of Dr. Warton's age?" And he asks, "Is it in the title page of the edition?" or he might have added, "Is there any allusion to it in any part of the work?" If the edition is not designed to supersede, by its excellence, the use of Dr. Warburton's, or any other, the argument might be changed in some measure. But there is no compromise, no qualifying circumstance whatsoever.

The Author of the Pursuits expostulated with Dr. Warton on the impropriety of seeming to laugh at, or to decry, the use of moral satire, and the endeavours after a reformation of manners. He also strongly condemned the Doctor for the *tendency* of many of his notes, to favour those fatal opinions, by which Europe has been overthrown. The Missionaries of the French Propaganda are in every country. Troy was not in greater danger from the arts of Sinon, than Prussia is at this moment from the Abbé Sièyes.

The Author of the P. of L. said also, that Dr. Warton praised VOLTAIRE too much. Surely whoever is fully acquainted with the desolation and misery which Voltaire's writings and principles have effected, will be surprized at the mildness of the term, by which they are characterized. "I have always been as ready (says Dr. Warton) to censure his *inconsistencies*, as to praise his talents."* Any person who has read Baruel's Memoirs of Jacobinism, will be astonished to hear of the *inconsistency* of a man, whose actions, writings, and principles formed one regular, *consistent*, and un-deviating plan for the destruction of all religion and established government. I should have expected another tone and other language from a Doctor in Divinity.

I remember that Doctor Moore, in his View of the French Revolution,† tells us, it was Voltaire's misfortune not to be a believer in Christianity. He told us well. He says also, that his attempts to overturn the established religion of his country, cannot be excused. Why, well too. But he and Dr. Warton both concur in a strange observation, on the respect with which Voltaire treats Christianity in all his *Dramas*.‡ Dr. Moore calls it a *peculiarity*. But what does that prove? Dramatick characters surely must be drawn consistently. A writer of plays must not openly outrage the government or religion of his country; more especially in a Roman Catholic kingdom. Neither the police, nor the audience, would suffer such characters and such representations on a publick theatre. Besides, an open, apparent respect and recommendation of Christianity was an essential part of Voltaire's plan to overthrow it. He was an actor himself

* Warton's Pope, vol. i. Life of the Author, p. xxxviii. note.

† Vol. i. p. 24.

‡ Dr. Warton's Edition of Pope, vol. i. Life of Pope, page 38. "Voltaire was an *Unbeliever*; which however never appears in his tragedies."

himself in every thing. *Cujus libet rei simulator et dissimulatur.* The people knew nothing of the amulet, or horrid formulary, which he wore under his cap, and signed in every letter to his private friends. The "*Ecrasez l' Infame,*" had not then been made publick. What could they know of his interior? On his knees before the Romish mass in a publick church; with a Confessor openly maintained in his house; with a chapel in that house, and regular daily service in that chapel; with every exterior reverence and obedience to the national religion and catholick superstition; the kiss of Judas was fidelity, when compared with the calm, deliberate, secret, exterminating hypocrisy of this arch Theomachist.

The first Traitor lived to repent, that he had "betrayed the innocent blood." The Sanhedrim of the day told him, "What is that to us, see *thou* to that." He cast down the money before the priests, and elders in the temple, departed, and perished by his own hand. The Sanhedrim of France, when they met, had indeed nothing left but the ashes of *their* Founder to canonize. What they could do, they did. They acknowledged *his* work, and *his* services, being so done and so allowed. If they had been inclined to take *his* pieces of silver and gold, it would have been very *lawful* for them to have put them into the national treasury, for it was THE PRICE OF BLOOD. They might have been still more consistent. They might at least have taken Ferney from his heirs for the use of the martyrs of the Revolution, and called it "The field of blood," unto this day. Upon my word, Sir, we are insulted with mere words on these subjects; when one Doctor calls them *peculiarities*; and a Divine of the Church of England terms them *inconsistencies*. I understand not these prudent submissions, these polite fears of giving offence to any literary cabals in this, or any other kingdom. I would court no favour, no patronage, no
applause

applause from those persons, whom Dr. Moore terms the "*Elite des Philosophes*,"* the chosen elect of the modern philosophy.

If the name of Dr. Warton, and his age, and his merits are registered in every country, and in every climate, where the voice of English poetry is heard, and the name of Pope and his works venerated, the Progressionist might indulge his vein for panegyrick. He comes forth with such determined fierceness and prowess; he claims for Dr. Warton, whatever does or does not belong to him in all the territories of literature, with so sturdy an earnestness, that you would think neither a field, nor a blade of grass, nor an ear of corn belonged to any other person. He has all the boldness of a celebrated *advocate*, whose speech is recorded by a *femal historian*: "Good people, if you do not declare and confess, " that ALL these lands and fields of corn belong to *my Lord Marquis of Carrabas*, you shall all be cut as small as " minced meat."* I imagine we are all as terrified, as the peasants were, with the threats of *this Cat in Boots*.

Yet perhaps in this little island there *may* be found readers of Pope, who, in the fine language of The Progressionist, are ignorant, that " Dr. Warton has been for nearly half a " century one of the brightest ornaments to the classical " literature of his country." I am persuaded that many men, many women, and many children, are certainly ignorant of this truth (which the Author of the P. of L. never denied to a certain point,) and yet they read Pope. If The Progressionist had plain sense, he would have changed his interrogatories, which admit of so easy an answer. He
would

* Dr. Moore's View of the French Revolution, vol. I. p. 23.

† Mother Goose's Tales of the Master Cat, or Puss in Boots.

would have found that the praise of classical erudition was granted liberally to Dr. Warton; and the defects of the critick rarely attracted any censure. If the Progressionist had thought, as well as written, he must have seen, that it was not the age of *Pope's Editor*, but the *Divine* who forgot his age, and the obligations of his profession, that was the object of his censure. In a vigorous, chearful, and respected old age, like Dr. Warton's, I discover no excuse for his conduct; and he who had so usefully and so honourably presided over the morals and learning of youth, could not have been ignorant of the tendency of so inflammatory and shameless a composition, as the Imitation of the Second Satire of Horace.

The question indeed is not, whether Dr. Warton is a man of learning and ability (which the Author of the P. of L. has not denied;) but whether by unpardonable inattention, or by carelessness, or by design, he has not forfeited the publick esteem as *Editor of Pope's Works*. He has suffered them to be degraded and contaminated by the insertion of some writings, which no readers called for, many had forgotten, and the greater part never knew. Some abler defence, than the Progressionist can make, is required. The evidence of the book is before us; the Doctor is taken *in flagrante delicto*; the protest of Mr. Pope is upon record; the decency and dignity of an Editor demanded a compliance with that protest; the character of the English nation was violated, when the licentious were gratified, the virtuous disgusted, and the unsuspecting perhaps corrupted. Upon every principle the action was wrong; and it constituted a criminal offence in a moral and literary court. The Author of the P. of L. addressed himself not so much to Dr. Warton, as to the Publick. I think he was, and is, right. The offence, (if I may use, by analogy, the terms of law,) was not bailable;

no defence was set up by the person accused, or by any man acting by his directions; and I maintain, that the Author of the Pursuits acted wisely and justifiably in following it up, and prosecuting the Doctor to conviction. The Reverend Doctor's office was to support morality, and to discountenance whatever *tended* to destroy, weaken, or discredit it. The maxim of the law is wise, true, and solid: *Quando aliquid prohibetur, prohibetur et omne, per quod devenitur ad illud.*" The Doctor and The Progressionist may answer this at their leisure.

The Author of the Pursuits is speaking of all the readers of Pope in every part of the world, where the English language is either spoken or understood. Whatever poet may be neglected, *his* works are studied. On the banks of the Ohio and the Ganges, his numbers are heard with delight; and to the inhabitants of those distant shores that author would vindicate the fame and consistency of the poet. In my opinion, the Progressionist has hazarded something more than the character of his understanding. I would also suggest to him, "in justice to his friends, "his future labours should be confined to the care of *his* "own reputation."*

When Virgil had consigned his immortal work to destruction by his last injunction, Augustus interposed in behalf of the poet, and of all posterity. The gratitude of Italy has been, and will be, re-echoed by every civilized nation, till time shall be no more. But the request of dying men, and in particular of the virtuous and the eminent, should meet with sacred attention. By that declaration, Mr. Pope left his works to the world (I use his own words)

* Junius, letter 5.

words) "*as Mr. Warburton* * *shall publish them, WITHOUT* " FUTURE ALTERATIONS." He certainly provided for his own reputation, and the consistency of it, by this direction; and he departed in tranquillity. I think Mr. Pope has found an avenger of the wrongs his memory has suffered; and it remains for The Progressionist and Dr. Warton to reply:

" Id cinerem, aut manes credis curare sepultos?"

For my own part, I am not so schooled in ancient or in modern classics. In the very winding sheet of the poet there is verge enough to trace the characters of his virtue, and of repentance for his errors.

Lighter charges require fewer words. The Author of the Pursuits reprobated Dr. Warton, and in my opinion justly, for having exhibited a contemptible, smuggled likeness of Mr. Pope. As to the propriety and kindness of this conduct, I refer to Dr. Warton's own words. "The portrait was drawn *without his knowledge*, when he was " deeply engaged in conversation with Mr. Allen in the " gallery at Prior Park, by Mr. Hoare, who sat at the other " end of the gallery. *Pope would never have forgiven the " painter had he known it. He was too sensible of the deformity of his person, to allow the whole of it to be represented. This drawing is THEREFORE exceedingly valuable.*"† And THEREFORE the kindness and moral delicacy of Dr. Warton are exceedingly remarkable and conspicuous. In kindness to Dr. Warton, I sincerely hope that no
critick

* Mr. Pope's last Will and Testament.

† Warton's Pope, vol. i. p. ix.

critick will hereafter give the Progressionist fresh materials for writing in his *defence*.

The Progressionist is unwilling that any figures on the literary canvass of "*his adversary*" should be unnoticed or untouched. He wishes to re-animate them all. He has a dexterity bordering on the *Andröides*, and Automata of the day, and pretty much after the same manner. He pulls the strings, and the puppets dance, and sometimes continue longer on the scene than could be wished. The Author of the P. of L. contented himself with drawing a picture of life, as it is. The Progressionist would fain exhibit the figures distorted: and as he has often obtained for himself "the Praise of Folly;" has no objection to the caricatures of Holbein.*

He appears to great advantage in the character of a CONJURER, or RAREE-SHOW MAN. His glass magnifies or diminishes at pleasure, but the objects are very clear. When he has prepared his little machinery, the company are admitted, and he begins.

First, he presents to your view at full length, the figure of a *Bishop*, drawn from the plains of Salisbury, with the happy genius of Stukely himself. He puts a wine-glass in his hand; by magick turns his port into *circulating* claret; next gives him a twist round before the spectators, writes his name on his back, and dismisses him.

Then, *presto*, A BARRISTER, from the fatigues of a long state-trial, and "incessant exertions" for Horne Tooke, Citizen Hardy, Thomas Holcroft, John Thelwall, and the whole crew. A bell rings, and up comes an apothecary
with

* See "Erasmi Morie Encomium figuris Holbenii."

with *opium* for Mr. Erskine, and the dregs for his clerk. A chariot next appears; the door opens, and Mr. Erskine, in a kind of convulsive lassitude, falls back into his seat. A little mob of figures rises, takes off the horses, and drags *the Barrister* fast asleep into Serjeant's Inn, where he wakes just time enough to make the citizens and citizenettes a speech; he gives a yawn, and reposes again. He then wakes, and chants first a kind of *Graduale*, composed for the chapel of an intended republican *Conservatorio*, but without much counterpoint. Last, with a *voce di petto*, accompanied by one of his *virtuosi da camera*, the Barrister sings out various *stanzas* from his pamphlet on the French War, selected for the purpose; but perceiving how little effect they have, and finding his *portamento* drowned by an increasing chorus of "God save the King," louder and louder throughout *all the Inns of Court*; he drops his voice and his pamphlet together, and is carried off fast asleep, as before.

The scene shifts; and lo! an Under-Secretary of State, with a *Microcosm* before him. A distant view of *Eton* college, a transparency in the manner of Louthborough. He tells the audience, that the Under-Secretary wrote and thought when he was a boy, and spoke when he became a man; and makes the spectators observe how very trifling the difference is between the little, and the great world, and the moral of the piece.

The Progressionist, or Raree-show man, next presents us with an auction room, with booksellers and their shop-men, and various other scholars round the table, who generally plead ignorance as to the value of the books, till a Doctor in divinity explains and nods; and he particularly takes care that the spectators shall know who the doctor is. It was observable, that in the title page of one of the *old black letter*

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books,

books, there was a figure of Prodigality, contented at last to feed on *Husks* in a foreign country; but the company in general were so struck, or offended at the print, that *only one gentleman* would bid for the book.

The next change of scene is to a hall, or committee-room, A phantom rises with *scales* in his hand, inscribed "*Truth and Sense*."* He puts into one the Baviad and Mæviad, the Pursuits of Literature, and some of the Anti-Jacobin newspapers; and in the other the second edition of the Progress of Satire, the Impartial Strictures, some leaves from the Reviews and the True Briton, and Jerminham's poems for a make-weight, but all in vain; the art of the conjuror cannot prevent the air of the room from dispersing them by their own lightness.

We are next presented with the private study of a Doctor in Divinity, in which the sixth volume of Dr. Warton's edition of Pope's works is lettered *Rocheſter* instead of Pope. He strives hard, in laboured terms, to persuade the spectators that the scene-painter only is in fault; but the letters are too plain to be mistaken.

The scene then changes to a view of the coasts of Brittany and Normandy, with the images of Pantagruel and Panurge† in the ship, when they met nine sail *spooming* before the wind, full of Dominicans, Jesuits, Capuchins, Austins, Bernardins, Cordeliers, Carmelites, and the d-v-l and all of holy monks and friars who were going to council at the castle of W——. He shews you how Panurge played the good fellow *after the storm was over*, and would fain have sung with

* See the motto to the Progress of Satire; concerning "*the addle-headed publick*," or the English Nation; and HIS OWN "*Scales of Truth and Sense*."

† Rabelais, b. 4. chap. 18, &c.

with Friar *John** the *Contra Hostium Insidias*, as matter of breviary. The Progressionist then comes forward himself, and gives you to understand that *his own* name is *William Dreadnought*, and swears, “by the pavilion of Mars, that he fears nothing but danger.”

One of the last scenes exhibits Samuel Johnson in a desert island, and Junius (from the neighbourhood of *Storv*) in a mask; and between the two, uprises “*Jack the Giant-killer* in a coat of darkness.” In the back-ground a figure of St. John in the wilderness, in *chiaro oscuro*, with an inscription from the Bible.†

The Progressionist having thus for some time recalled the publick attention to the objects of his panegyrick, by such a judicious exhibition, suddenly quits his character of Raree-show man, and the language of the Fantocini. He next commences *verse-maker*, and having snuffed up a sufficient quantity of the fatal blossoms on the celebrated tree near Helicon,‡ *whose scent alone is death*, he rhymes lustily and furiously, and not without great danger to himself. He tells us *how* Satire was born and bred, and *how* she grew up, married and had children, and what were the names of the children, and who were their nurses.§ But in spite of all his lusty efforts, the language is still that of lullaby, and it is well, if we can recollect even the matters of fact. But as he himself recollects, that the *zeal* of a certain description of persons must always offend, but most of all in rhyme, he not unwisely divides his labours,

“ Verse-man

* Q. Whether an ancestor of *John Milner*, of Winchester?

† See the end of The Progressionist's Preface, 2d edit.

‡ Est etiam in magnis Heliconis montibus arbor,

Floris odore hominem tetro consueta necare.

Lucret. l. 6. v. 786.

§ See “The Progress of Satire,” from p. 1. to p. 28; that is, “the whole of the verses.”

“ Verse-man or prose-man, term him which you will,
 His head and heart come flowing through his quill;
 His *foes* will wish his life a longer date;
 But scarcely will *his friends* lament his fate.”

The Progressionist then suddenly drives to Westminster-hall, and casts a longing lingering look upon the benches in the different courts, particularly in the King's Bench. Gowns, briefs, demurrers, replications, issues, and libels dance before his eyes in legal confusion: and his language is the unnatural mixture of law, nonsense, verse, and absurdity. It is in short any thing but the common *parlance* of Parnassus, and the courts above. He should take a little instruction from “*The Pleader's Guide*,” which the friends of wit and good sense have long wished to see completed. He toils and groans, and would fain give Mr. Barrister Erskine a retaining fee against the Author of the P. of L. “who, (as he declares) “holds barristers in such supreme contempt.” It would, however, be difficult to prove this. He speaks indeed of the dulness of lawyers in state-affairs; but as to their dignity, brightness, integrity, and intelligence in their own department he does not so much as hint at them. But, I hear, general dulness is implied in the charge, I make no doubt if some literary Charles Surface were to ask the Progressionist, like *Moses* in the play, if it were not so; he would say with the little Israelite, “*O yesb, I will take my oath of that.*” Really from the specimen he has given, you might also take him for *Moses* in another point, when Sir Oliver enquires after the family library. “I don't think, says Charles, that *MOSES can direct you there.*”—No, no, he replies, *I naiver meddleb with books.*” Now The Progressionist certainly does *meddle* with books; but as to understanding their contents, or the plain sense of a single argument in law, prose, or verse, “*dat isb quait out of hisb way.*”

Whether

Whether logick originally begat law, or law engendered logick, I know not; but there is often some pleasant confusion between them. Yet I would advise the Progressionist to speak with more respect of Duncan's Elements, than he does of Blackstone. It is plain, that he has been formerly engaged in an *academick* hunt after truth, and has endeavoured, with very great diligence, to distinguish a curve from a strait line; but all his industry has been in vain. If Eton and Oxford united their great masters in philology and philosophy, in the cultivation of the Progressionist's understanding; I will say with Cicero, "*Invideo sane Magistris, qui illum, tantâ mercede, nihil sapere docuerunt.*" I am sure he will never make an honest livelihood by his logick, his law, or his verse. He gravely tells us, that the irrefragable argument of whips and bludgeons is against the King's peace; but that an *action for damages* lies against the Author of the P. of L. Poor man! I am sure none but his own bookseller will ever sue the Progressionist for damages. I believe he is like Ebenezer Broadbrim, in Foote's Devil on Two Sticks, and would willingly "*send for a sinful man in the flesh*, called an Attorney, to prepare a parchment, and carry the Author of the Pursuits to judgment before the *men clothed in lambskin* at Westminster." I think however the cause of the P. of L. might be safely entrusted to Lord Kenyon. His Lordship exercises the talent of classical quotation with too curious a felicity, to be very angry at the application of Horace, *except in a translation*. You remember the discourse between Trebatius and the Poet too well, to trouble you with the passage. In my opinion, in these times, the Plaintiff against the Pursuits, (like the Progressionist by the publick) would be hissed in Court, my Lords the Judges would laugh, and the Defendant be dismissed.

The Progressionist tells us, with great effect, of the approbation which has been given to his *Essay* by many of the best judges,

judges, and by the publick in general. He says, " he scorns to quote the private conversations of any man in favour of his work." It is most certainly true, that Mr. Bryant, Sir George Baker, Mr. Gifford, and Mr. Antony Storer, have expressed very favourable opinions of " the Pursuits of Literature." Two of these four gentlemen the Progressionist could also name, as his panegyrists. Prudence and gratitude however induce him to decline it. It seems he has some regard for the character of the two. But he cannot stir a step without shewing his literary lineage, and hereditary right to the broad honours of the Dunciad. He is not indeed witty himself, but he has half Falstaff's merit; he is, and will continue to be, the cause of wit and pleasantry in other men. There is an amiable modesty in withholding the names of the two panegyrists, while the names of above two hundred and twenty thousand, or more, are alluded to, namely, the Publick in general, who have applauded the Progressionist's little pamphlet. I will supply him with a sentence for the next edition, very much to his purpose. It is conceived in the following words.

" I, THE PROGRESSIONIST, do here return my most humble thanks, to the utmost of my poor capacity, and with extreme gratitude, to his Majesty, and both Houses of Parliament, to the Lords of the King's Most Honourable Privy Council, to the Reverend the Judges English, Welch, Scotch, and Irish; to the Clergy, Gentry, and Yeomanry, the Provisional Cavalry, Fencibles, and Volunteers; and in particular, to my worthy friends in Westminster Hall, the Inns of Court, Moorfields, and all other halls and fields; for their generous and universal acceptance of THIS MY DIVINE TREATISE."*

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* Tale of a Tub, sect. 10.

I am indeed willing to believe, that not an Empyrick in the country has his study filled with so many attestations to his extraordinary merit. He need only take his *patients* before my Lord Mayor, to swear to the truth, and then seal every copy of his Essay with his own name and seal, with direction *how* to use it. But, like other quacks, he records only the cures.

In the last page of his *Postscript*, he assumes a more awful appearance. The Bird, to whose quill he is so much indebted, believes that he frightens passengers by lifting up his bill, and hissing. This is quite in character. He absolutely threatens the Author of the Pursuits “*with a continued Commentary*” on his work. “Such a Commentary, says he, I had sketched, and had *some thoughts* of publishing.” He reminds his reader of Colley Cibber, and the furious Mr. John Dennis; and if he should go on in this manner, it may perhaps be necessary to give some new account of “The strange and deplorable phrenzy of the Progressionist.” Nay, should the two well-known lines be produced,

“Some have at first for wits, then poets past;
Turn’d criticks next, and prov’d plain fools at last:

There is great reason to think, he would fling down the book, like Mr. John Dennis, in a terrible rage, and cry out, “By G—, he means me.”

But it seems, his Commentary is reserved. I make no doubt it will be penned by the light of Mr. Chalmers’s *critical* lamp; or of the modern invention, which consumes its own smoke. I believe Pope might as soon have dreaded a Commentary (for he too was threatened with a Commentary) from the pen of Matthew Concanen, *who was bred to the law*,

law, or to have been affected by the scurrilities of such men in the British and London Journals of his time.

But the Progressionist tells the Publick, *who have applauded* HIS WORK, that he actually has begun to sketch the Commentary. Here again is another palpable imitation of one of his Predecessors. He reminds me of Mr. Giles Jacob, *who was bred to the law*, like Mr. Matthew Concanen. He also told the Publick, that he diverted himself with poetry, between the intervals of his more laborious studies. He again told the Publick, that "He (Mr. Giles Jacob) has by him a poem of his own writing, *not yet finished*, which begins thus, &c." The plagiarism of Dunces is natural. But the imitation of the Progressionist is defective in one point; he has not told the Publick, *how* his Commentary begins. If "The Progress of Satire" may be considered only as the beginning, I would advise him, not even to advance so far as the celebrated Canto of the Bear and Fiddle, but to break off at an earlier period.

But you must now prepare yourself. I am to announce the fatal catastrophe; *the death and demise* of the Author of the Pursuits of Literature, declared by the Progressionist. Hear his words. "I perceive *my adversary* sinking without a blow. We now scarcely ever hear of the Pursuits of Literature. The Author HAS HAD HIS DAY! and will be more remembered hereafter, (if he is remembered) IN THE WORKS of *his Antagonists*, than by his own!!!".

So sunk the stone of David into the front of the Philistine: so falls the Author of the Pursuits of Literature by the hand of the Progressionist! MORTALITATEM EXPLEVIT!

As his friend I must lament him. I will report him, and his cause to the unsatisfied. I know he loved his country,
and

and would fain have done her some service. I heard him say, "She has my dying voice."

As the election lights on me, as his Apologist, I must rise from this scene of death, and say a few words. Since the Author of the P. of L. "HAS HAD HIS DAY," and is no more; I will request a few minutes in his behalf. The Progressionist yet lives, and posterity will wonder at his labours, in proportion to the admiration of the present age.

Many are the sayings of the wise and eminent, concerning the love of fame, and of honourable estimation. Tacitus and Milton have declared it to be the last infirmity of noble minds. Mr. Pennant has improved upon the text, and first taught us to anticipate the pleasure of dissolution. But the desire of life and reputation increased with the supposed extinction. The sensible warm motion of the ingenious Naturalist soon chose to resume its functions. The Pæonian herbs from *Hindostan* have convinced the publick that he had only suffered a suspended animation; and it would be kind if he would inform us all, but authors in particular, what dreams attended him in this sleep of death.* The Progressionist, full of his own ideas, has no desire of becoming a *kneaded clod*; but waits patiently for his destiny.

Yet if I were in his situation, I should take the celebrated Peter Porcupine,† for my example. I may here observe, that America has not a more active, zealous, and useful citizen, or Great Britain a warmer friend, than honest

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Peter.

* See the Life of the late Mr. Pennant, written by himself. Since his departure from the world, he has published a history of *Hindostan*, in 2 vols. 4to.

† William Cobbet.

Peter. In his literary features he is rather roughly stamped; but he understands the time. He can descant upon the deformity of it, and hold a looking glass to the world, wherein they may see strange sights. "There is a vigour, a simplicity, and an upright intention in all his works, which speak to the heart. When Nature and honesty are working at the root, the plants will be sound and healthy. *Lata et fortia surgunt, quippe solo Natura subest!* I offer, with pleasure, this passing tribute to a bold, sensible, industrious, spirited, and most deserving man.

I wish the Progressionist would profit by his modesty, and imitate it. Let him say fairly for once with Peter; "I should never look upon my family with a dry eye, if I did not hope to outlive my works."*

But though the Author of the P. of L. "HAS HAD HIS DAY," *and is no more*; yet I still think we hear of his work, and other countries hear of it too. It seems as if they would not willingly let it die. In the very day of turbulence, terror, and rebellion, Ireland thought proper to adopt and *naturalize* it. Literary leisure still found a place with loyalty in her best subjects. May the times of refreshing and restitution soon arrive, CUSTODE RERUM CÆSARE! May the words of a poet be soon realized by the great and good CORNWALLIS, in that deluded, unhappy, and distracted kingdom.

Janum clausit, et ordinem
Rectum, et vaganti fræna licentiæ
Injecit, amovitque culpas,
Et veteres revocavit artes!

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* See the Republican Judge, or the American Liberty of the Press, &c. by William Cobbet, or Peter Porcupine, p. 49. Printed for Wright, Piccadilly. This pamphlet should be read.

I am also pleased to record, that beyond the Atlantick, in that country which has resisted, and is at this instant resisting, with a temperate, collected, firm, and reflecting wisdom and spirit, the tyranny, the arrogance, and the shameless insidious corruption of the Ministers of France; this work on the Pursuits of Literature is *now* circulating. The inhabitants of the United States find in it the true principles of practicable government, and the exposure of pretended patriots. They find the principles of religion recommended and enforced, without bigotry and superstition, or the indifference of an accommodating philosophy. Whatever is important to man, to social order, and to the bonds of all good government, is shewn by reason, by precept, and by example. They find the men, the measures, and the doctrines marked, which conduce to that end.

I now speak only of the work, as the Author himself is *no more*; and even the Progressionist may adopt the sentiments and expressions of his favourite Horace :

Qui prægravat artes
Infra se positas, *extinctus amabitur idem.*

It is indeed singular and surprising, when we are told, that “ *the very purpose of my deceased friend’s work is to exalt, or depress the fame of contemporary writers at his sovereign will and pleasure.*”^{*} Such is the assertion of the Progressionist. The kindred malevolence of his *Impartial* Brother informs us in terms much stronger, and with still more effrontery, that “ *The Pursuits of Literature is an indiscriminate abuse levelled against genius and ability of every description;*” and that it is “ *An endeavour to depreciate the abilities,*

^{*} Progress of Satire.

abilities, the learning, and the morals of THE BEST, THE WISEST, AND THE GREATEST OF THE SONS" (a) of Great Britain.

An appeal to the work itself is the best answer. If you turn to the book, you will not be less disgusted, than indignant at such a charge. The incubation of heated dullness upon malignity could alone generate such an abortion. For my own part, I wish you would once again have recourse to the pages of the Pursuits of Literature, which, as we are told, is "An indiscriminate abuse levelled against genius, and ability of every description;" and in which, as it would seem, *nothing* is to be found in praise of living contemporary writers.

Is the panegyrick on Mr. Bryant, *nothing*? Are the recorded and repeated eulogies on Mr. Burke, living and dead, *nothing*? Is the praise so liberally given to Mr. Roscoe, *nothing*? Is the feeling encomium on Mr. Melmoth, *nothing*? Is the solemn and dignified recommendation of parts of Mr. King's work, *nothing*? Is the tribute, so justly deserved, to the philosophick genius of Mr. Atwood, *nothing*? Is the character of Mr. Pitt's eloquence, firmness, and ability, *nothing*? Is the honourable testimony to Bishop Hurd's merit, "the laureat wreath of Worcester," *nothing*? Is the record of Bishop Watson's literary services, professional labours, and sacred eloquence, *nothing*? Is the memorial of Count Rumford's active and unceasing benevolence, *nothing*? Is the generous and just praise of Mr. Gifford, a rival poet in the same province, *nothing*? Are the poets Beattie, Cowper, and Cumberland; the ingenuity and deep researches of Mr. Maurice; the classical and judicious labours

(a) Impartial Strictures, &c. p. 26 and 27.

labours of that polite scholar Mr. Lumisden; the amiable mildness of the very learned Mr. Cracherode; the scientific skill and unwearied perseverance of Mr. Samuel Lysons; the honourable, virtuous, efficient, and constitutional labours of Mr. Reeves; or the pious patriotism of Mr. Bowdler, passed over in silence and without honour? Are the professional exertions of that excellent, humane, and learned lawyer, Sir John Scott; or the dignity, knowledge, and temperate eloquence of the Rt. Hon. Mr. Addington, forgotten or disregarded? Are the erudition and medical skill of the venerable Dr. Heberden, Dr. Glynn, Sir George Baker, Dr. Milman, and Dr. Littlehales; the philosophical researches of Mr. Abernethy; or the rising genius, and talents of Mr. Westall; unnoticed? Is the glory of Architecture, Mr. Wyatt, or the fancy of Mr. Soane, without remembrance? Is the respect paid to the learned diligence of Mr. Isaac Reed; to the polite manners, and extensive parliamentary investigations of Mr. Hatsell; and to the correct understanding of Mr. Planta, to be considered as nothing? Is the tribute to the liberality, the abilities, and generous exertions of Sir Joseph Banks, nothing? Are the testimonies to the erudition, piety, and talents of Dr. Paley, Mr. Wilberforce, Dr. Hey, Dr. Blaney, Dr. Vincent, and Mr. Gisborne, nothing? Are all the just honours offered to Dr. Douglas, the Bishop of Salisbury; to Dr. Sutton, the Bishop of Norwich; to Dr. Yerke, the Bishop of Ely; and Dr. Porteous, the Bishop of London; to be considered as nothing? Are they all dead? Is their virtue all defunct? or are they not still among the *living* ornaments of their Country?

Surely this is a voluntary offering to *living*, contemporary merit. I consider it, Sir, as a libation from
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that Pierian vase, which the Theban once described, as sparkling with the choicest dew of the vine. In this at least the Author of the Pursuits of Literature has approved himself, as the herald of *living* genius, truth, and virtue.

But must we say, that “ the *abilities*, the *learning*, and the *morals*, of THE BEST, THE WISEST, and THE GREATEST of the Sons” of Great Britain, are depreciated, because such persons as I shall recite, without one word of comment, from the book before me, are not mentioned with particular honour or commendation? Must we consider THEM (however good, wise, or great they may be,) as “ *the best, the wisest, and the greatest of the Sons*” of Great Britain? Are we to stifle Horne Tooke, Dr. Priestley, Lord Stanhope, Dr. Parr, Mr. Porson, Dr. Darwin, Peter Pindar, Mr. Lewis, Mr. Knight, Mr. Jerminham, Mr. Boscawen, Mr. George Steevens, Mr. Ritson, Mr. Ireland, Mr. Tierney, Gilbert Wakefield, Dr. Geddes, CHARLES JAMES FOX, Richard Brinsley Sheridan, Mr. *Barriſter* Erskine, the Duke of Bedford, Lord Lauderdale, Lord Lansdown, Mr. Joseph Jekyll, William Godwin, Thomas Paine, Thomas Holcroft, or John Thelwall, as absolutely “ THE BEST, THE “ WISEST, AND THE GREATEST OF THE SONS” OF GREAT BRITAIN?

If ever contemptible sophistry and gross falsehood were to be found in a charge, they are found in this charge. Upon my word, Sir, it is either egregious trifling in the Progressionist, and his *Impartial* Brother, to talk in this manner; or it is wilful, wicked, shameless, and scandalous misrepresentation. It betrays a corrupted heart, and an irritated head. There is besides
such

such a stupidity and dulness in the mode of the attack, which all the "*urticæ marinæ*" or sea-nettles, so *lovingly* recommended by one of the Commentators on Shakspeare, could not excite into action. I would ask with Junius, "Is the union of *Blifil* and *Black George* no longer a Romance?" (a)

I think the declaration of the Author of the P. of L. may be *now* fully justified. It may be deduced in all its parts; and the work itself proved to have been begun, conducted, and compleated upon publick principle alone. The words of its Author may now appear with new force, and with truth not to be resisted. "The work was written
" upon *no* private motive whatsoever; but simply and solely
" as the conduct of the persons mentioned or alluded to, or
" the manner of their compositions, or the principles of
" their writings, tend to influence and affect the learning,
" the government, the religion, the publick morality, the
" publick happiness, and the publick security of this
" Nation." (b)

The Author of the Pursuits of Literature is said by the Progressionist "to have disdained (*while he was yet living*) to name any of *his adversaries*, or to reply in detail to any of their accusations." I think he was right. He is said also, to have corrected some mistakes pointed out by the Progressionist, and not to have acknowledged *the kindness*. The confusion in this man's mind is equal to its irritation. I presume, before an obligation is personally acknowledged, a favour must be received. If indeed I
could

(a) Junius. Letter 57.

(b) P. of L. Preface to the First Dialogue, page 42. 7th edit.

could believe, that he had ever attended for a moment to *such* a Critick as the Progreffionist, I think he must have remembered an allegory preserved by Pausanias, (a) and beautifully restored to its original meaning by the celebrated Dean of St. Patrick's. It is this. "The Nauplians in Argia learned the art of *Pruning* their vines, by observing, that when AN ASS had browsed upon one of them, *it thrived the better*, and bore fairer fruit." (b)

The Progreffionist absolutely condemns the poetry of the Pursuits of Literature. This is unfortunate; but he is positive in his assertion. From *such* a judge, (for whom, I suppose, Cremona and Mantua might formerly have contended) it is difficult to appeal. He and his *Impartial* Brother produce thirty or forty lines, out of near sixteen hundred, some of which might certainly be improved, and they exult in their discovery. That author indeed appealed to the lovers of Dryden and Pope; and (*if he were yet living*) I am convinced he would continue to do so. Read his *poem* again, and I think you will be persuaded that he acted wisely. You recollect, that Dryden, in his latter days, once addressed Congreve in these pathetick lines.

Be kind to my *remains*; and oh, defend
Against your judgment, your *departed* friend;
Let not th' insulting foe my fame pursue,
But shade those laurels which *descend* to you."

But

(a) Τα λεγόμενα ἐς τὸν Οἶον, ὡς ἐπιφάγων ἀμπέλαι κλημα, ἀφθονωτέρων ἐς τὸ μέλλον ἀπέφηνε τὸν καρπὸν. Pausan. Corinth. lib. 2. c. 28. p. 201. Ed. Khunii.

(b) Tale of a Tub, sect 3.

But all which I shall offer in the defence of the Author of the P. of L. shall be strictly according to my judgment, and my knowledge of him. For my own part, if I knew him right in his *poetical* education and character, I will speak of him, *as he was*.

From his very childhood he grew up in silence and in solitude; neither seduced, nor diverted from his purpose; in a quiet independance; not embarrassed by difficulty, or depressed by neglect; constant in thought; waiting patiently for his hour; of the world not unknowing, though unknown. Much and often would he muse on other times; and dwell with the bards and sages, whose names are written in the books of fame and eternity. His studies and his meditations were an habitual poetry. To those who observed the mantle he would sometimes wear in his *youth*, it seemed

Inwrought with figures dim, and *on the edge*
Like to that sanguine flower, *inscribed with woe*.

But he never blamed his fate. Most of all, he revered the lyre; and sought out those who could strike the strings most cunningly and sweetly. One such he found. He looked abroad through all the realms of Nature; through her scenes of majesty, of softness, or of terror; the wilds of solitude, the stormy promontory, the cultivated prospect, the expanse of forests, the living lake, the torrent, or the cataract. By the shores of the interminable ocean, on the cliffs, and on the ragged rocks, he found and felt the power of inspiration. But still his fancy wandered chiefly in the mild retreats of the elder poetry, the banks of Mæander, and the Mincio. The scenes of ancient Greece and Latium were the hermit haunts of his imagination. In the

h

valley

valley of Tempe, by the hill of Hymettus, and the grove of Plato, he first heard, and learned

The secret power
Of harmony, in tones and numbers hit
By voice, or hand; and various measur'd verse,
Æolian charms, and Dorian lyric odes,
And His, who gave them breath, but higher sung.

Sometimes reclined on the verge of Castalia, he would drink of the *original* fountain, whose murmurs were familiar to him. Last of all, in the moments of divine and of serene delight, he would ascend the chariot of the Muses, and fix his eye, but not without *superior* guidance, upon the central heaven. Such, indeed, is the right of Poets, whose interest is that of their country; whose gain is not lucre, but the hope of an honourable acceptance.

I speak as if I could myself take a part in these ennobling labours, and august contemplations. But other cares await me. I feel myself dragged back once more to darkness, and the Progressionist. The descent to Avernus is said to be easy, but I choose Homer, Virgil, or Dante for my guides and companions in such a region.

Recall then for a moment all that I have advanced. Consider and estimate the temper, the conduct, the sentiments, the scurrility, and what the penury of language constrains me to call, the *arguments* of the Progressionist. He has lavished upon the Author of the Pursuits of Literature every opprobrious and brutal term, which even *his own* language could supply. He has called in sophistry and falsehood to assist him in misrepresenting his words, his actions, and his intentions. And now—will you give credit me when I repeat it?—He gives at last three solitary lines to the praise of a
passage

passage or two, which, it seems, are spirited and eloquent, in behalf of publick order, morality, and religion. If I had been the Author of the P.^r of L. I would have returned such impudent panegyrick upon his hands, with the contempt he deserves, and has incurred. *Tollat sua munera cerdo.* Let the cobling donor take his gift back again. Pope is still more to the occasion :

Of all mad creatures, if the learn'd are right,
It is *the flaver* kills, and not the bite.

To conceive, Sir, that such men *can* confer praise, is an insult to any understanding. The publick do not wait to discover what is eloquent and spirited, from such wooden oracles. The State will acknowledge its best friends, and Literature its best defenders, without their assistance or direction. Such men have neither part nor lot in the region of the Muses. In the temple of immortality their voice cannot be heard. Even the names they would fain present to the guardians of that temple, would be rejected from the unworthiness of the votaries. The Swans would drop their beaks, and the stream flow backward.

I would not have stooped to notice this man, and his *Impartial* Brother, for *their own* sakes. Writers of their description are quite innocent, when they are quite angry. But there is a respect due to the English Nation, which the Progressionist terms "*the addle-headed Publick,*" and which, I maintain, has honourably received a work dedicated to their service. If I knew the names of either of these writers, I would not embalm and preserve them in this Apology for my *deceased* friend. The Progressionist may be suffered to sink in *his own* verse and prose. I would leave *Sir Fretful* between Sneer and Dangle. But as to the deliberate defender of Mr. Lewis's "*MONK*" in the face of an
insulted

insulted kingdom, I would consign him to the vindictive malice of the Cloyster, and all its impurity; or to the more wretched drudgery of palliating ribaldry, and blasphemy. *Such* are the men, Sir, who declare themselves the enemies of the Poem on the Pursuits of Literature. But the spirit of its *departed* Author may have yet some consolation.

Non *illâ* manes jacuere favillâ,
Nec cinis *exiguus* talem compefcuit umbram.

Whoever indeed stands forward at such a perilous period as the present, with boldness, confidence, and an honest intention in the publick service, with a name or without a name, known or unknown, is surely worthy of some regard, and I should think, of kindness. But when a gentleman (without *any* interest, but that of every other subject in the country,) has devoted his time, fortune, and ability in the hope of being useful, it is but a common cause to rescue *his memory* from the gripe of injustice, and the fangs of malignity. When he has defended THE TRIPLE FORTRESS of Religion, Morality, and Literature, from its foundation to the topmost battlements, must he be left on the field without the common honours of a common soldier? Because a few trumpery Poetafters, half-critics, jugglers in science, or indecent Commentators are held forth and consigned to ridicule or contempt, as they have respectively deserved, must this work on the Pursuits of Literature be degraded and depreciated? I trust not. The Publick will never suffer such impotence and dulness, such Under-conjurors and Journeyman Astrologers, the Sidrophels and Whacums of the day, to read *backwards* for them the great page of Literature, and declare the interpretation of it. When the Sun is high in the heaven, who asks for subsidiary light?

Literature

Literature indeed, at this hour, can hardly be divided from the principles of political safety. Satire also has a character, which she was never before called upon to assume. *Sensum caelesti demissum traxit ab arce!* She must now co-operate with the other guardians, and watchful powers of the state in her degree.

Such AN UNION is now demanded of the minds, the talents, and fortunes, of the souls and bodies, of all the inhabitants of Great Britain, as never before entered into the hearts of Englishmen to conceive. We must be preserved from the tyranny and power of France; from all her principles, and from all her arms, open or concealed, mental, moral, or political. I have pride and satisfaction in seeing, and feeling that we are all so convinced. We know we must die, or defend ourselves from THE MONSTROUS REPUBLICK.

Instat terribilis vivis; morientibus hæres;
Nulla quies: oritur prædâ cessante libido;
Divitibusque dies, et nox metuenda maritis;
Emicat ad nutum stricto mucrone minister!

If we consider it from the commencement, it has threatened, devoted, and given over all its victims to desolation, wretchedness, plunder, and final death. BLOOD is the cement of the Republick of France.

Some victims have bled for principle, others for example, some for funeral pomp, and some for a civick feast. Blood must flow. Each Faction has delivered over its predecessors to death. The Priests of Reason hold their rites in the field of Mars. First indeed, they soothe awhile their savageness with song and festival. But these are the preludes of sanguinary cruelty; the stops and pauses of their war-symphonies.

symphonies. With their laurel and cypress branches bound together and dipped in blood, they advance to the altar, and perform their abhorred lustration. The Manes of all that is brave, and all that is ferocious, are invoked in their democratic incantations to Reason and her Republic.

Sævis opus est, et fortibus umbris;

Ipsa facit manes; HOMINUM MORS OMNIS IN USU EST.

On the blood of their murdered Monarch they have sworn hatred to tyranny; and they have established a Directory. On the blood of innocence and virginity they have sworn to restore, and to protect the female dignity; and they have annulled the bond of marriage, and the charities of consanguinity. On the blood of their Generals streaming on the scaffold, and on the blood of armies partially devoted by other Generals in the day of battle, they have sworn to give honour, and *encouragement* to the Defenders of the Republic. Such are their decrees; such are their oaths registered in blood. All is contradiction with them, yet all is in action. Principles of the moment, principles of reflection, principles of desolation, principles of safety, all have had their hour; all have risen and fallen. Banishment and deportation have now superseded the axe of the guillotine, and the sabre of russian massacre. How long?—All changes with them: all, but the fixed lust of plunder, and aggrandisement, and the rooted hatred to Christian Religion. To every government, and to every establishment in Europe they apply but one axiom, “WHATEVER IS, IS WRONG!”

Whoever strives to resist such an adversary, upon principle and reflection, with eloquence, or wisdom, or learning, in the robes of state, or in the vestments of religion or law, with arms in his grasp, or with well-directed opulence, by counsel, by precept, or by example, must be numbered among THE FRIENDS OF MAN.

I am

I am most serious in my words, and earnest in my thoughts. I have been instructed by these great events, to consider all actions as of some weight, and that nothing is *now* to be neglected, as wholly unimportant. If the efforts of the united genius, learning, poetry, and eloquence of a country can be directed with strength and discretion, in their proper and natural courses, we may yet have confidence. Enterprises of *great pith and moment* will succeed, and a righteous security may be established. Consider for a moment what is the hope of bad men. The Orator of Athens has declared, " Their hope of safety is placed IN THE EXCESS OF THEIR WICKEDNESS, AND INIQUITY ALONE."* The haunts, and caves, and tenements, and sculking huts of sophistry, anarchy, rebellion, democracy, and Jacobinism, will at length be fully revealed, and *finally* levelled and ruined. When the fountains of hallowed fire are once opened, and flowing with liquid purity in the silence of the night, the objects which darkness would conceal, are not only discovered, but destroyed.

The force of France is indeed formidable; but HER PRINCIPLES, wherever they take root, and grow, and bear, are *alone* invincible. If we think otherwise, I fear, we deceive ourselves, and the truth is not *with* us. France invites every European government to suicide. Her high Priest† told her long ago, that no Government could perish but by its own hand, and by its own consent to die. The Government of Great Britain has given no such consent. Her King, her Nobles, her Commons, her Senators, her Statesmen, her Lawyers, her Artists, her Merchants, her
Citizens,

* Εν τη της πανουργίας υπερβολή την αλπίδα της σωτηρίας έχει.
Demosthenes Orat. 1. Contra Aristogiton. pag. 483. Ed. Benenati Gr. 1570.

† Voltaire.

Citizens, her Peasants, all maintain and declare with *one* voice, and with arms in their hands, " GREAT BRITAIN " HAS GIVEN NO SUCH CONSENT." She has not lifted up her arms against herself: she is willing and desirous to live. She has humbled herself before GOD the Judge of all, through the Great Mediator of humanity. She knows her strength, and has felt her infirmity; she is earnest for her preservation from her foes within and without; and having done all, and still committing herself, and her cause, TO HIM who judgeth righteously, She hopes yet to stand.

Whether the end of all things may be at hand; and what the decrees of Eternal Power, Wisdom, Justice, and Goodness may intend in the last resort, we acknowledge to be inscrutable. But we trust, it cannot be deemed an unwarrantable presumption, to suggest or to affirm, that, if the attributes of God are true; if man is *his* creature, and governed by *his* laws; the opposers of this overbearing, desolating, impious, and UNIVERSAL Tyranny must be justified BEFORE HIM. As to us, the inhabitants of Great Britain, if we would exist at all, we must be preserved AS WE ARE. Our Constitution is not lost; and the ramparts we have raised around it, will maintain it entire. Our liberties are supported equally against arbitrary power, and against the engines of licentiousness and democracy. UPON us the destiny of Europe, and perhaps of the whole civilized world, ultimately depends. It seems placed in our hands: a fearful and an awful charge.

Omnia Fata laborant,
Si quidquam mutare velis; UNOQUE SUB ICTU
STAT GENUS HUMANUM!

I am sure words on this subject cannot be thought out of season, or out of place, while terrors are yet gathering
around

around us. Circumstances have instructed us all, not to regard any thing as common, which is designed for the publick service.

In consideration *therefore* of the importance of every *single* effort, and of the tendency of individual zeal and labour in the common cause, I have written this letter, and now deliver it to the publick. I have stood forth as the apologist and defender of the principles, the justice, the severity, and the composition of the Poem and Notes on "The Pursuits of Literature." My business has been not to produce what is excellent in the work, but to shew the futility and falshood of the objections to it. I know not whether it called for any defence; but it is not uncommon for some persons to suffer themselves to be misled by superficial and malevolent writers and observers, when they have a specious appearance.

The numerous appeals, in the notes to "The Pursuits of Literature," to various authors in languages not universally understood, or partially studied, have diminished some portion of its general effect. I have designed to remove this inconvenience by the present attempt. If any person shall hereafter be enabled to understand the force of Grecian or Roman wisdom better than he did before; or if one English reader, and a lover of his country, shall be induced to peruse the work, who without this translation, would not have attended to it at all; I shall not look upon my labour as useless, or unrewarded.

I have prefixed to the Title-page a few lines from Pindar, of some signification. You will consider them, as if *the departed* Author of the Pursuits of Literature did himself address you by me. The paraphrase and the meaning of them *in a very extended sense*, is this. "The Time is now
i arrived,

arrived, in which all persons should fully understand whatever is of importance sacred or civil. There should be no ambiguity; all should be laid open, and justly comprehended. Though without authority, and in a very private station, I will consider myself in some measure, as sent forth in the publick service. I have declared, recommended, enforced, and appealed to the wisdom, the eloquence, the doctrines, and the experience of our forefathers in every age, and in every country. I have shewn what is that heroick virtue, and dignified deportment which are required of my countrymen in this revolutionary age; that they consist not in patience, but in action; and that the sword, the voice, and the pen must be united in the common cause for the common salvation. I will preserve this integrity to the last; I WILL SPEAK THE TRUTH."

I am, &c. &c. &c.

23 OC 62

T H E E N D.

TRANSLATION

OF THE

GREEK AND LATIN PASSAGES

QUOTED IN

THE PREFATORY EPISTLE.



TRANSLATION,

Ἔ. Ἔ.

MOTTO to the TITLE-PAGE of the TRANSLATION.

Νοῦ—

σαι καιρος ἀριστος.

Εγὼ ἸΔΙΟΣ ΕΝ ΚΟΙΝῳ σταλεις,

Μητιν τε γαρυν παλαιγονων,

Πολεμοντ' ἐν ἡρώϊαις ἀρεταισιν

Οὐ ψευδομαι.

Pind. Olymp. O. 13.

“This is the season for the right understanding of the subject which is before us. I, as a private man sent forth, in some measure, in the publick service, will speak the truth; while I am declaring to you the whole political or sacred counsel and wisdom of our ancestors, and all their heroick virtues displayed in war.”

P. I.

Post refides annos, longo velut excita fomno,

Romanis fruitur Musa (*Britanna*) choris:

Sed magis intento studium cenfore laborat,

Quòd legitur medio conspiciturque foro.

Illi conciliat gratas impensius aures,

Vel meritum belli, vel *Stilichonis* amor.

“After many years of inactivity, roused, as it were, out of a long slumber, the Muse (of *Britain*) wakes and expatiates among the *Roman* choirs. But her compositions are subjected to a more severe censure, in proportion to their celebrity and the general attention they have excited. The merit however of the cause itself, and of the welfare in which she is engaged,

engaged, joined to the predilection for *Stilicho*, ensures the affection and favour of the nation."

P. 3.

Δει μὲν, μὴ τῆς πολλῆς τῶν ἐξηγητῶν μίμησις, ζῆρον καὶ ὀλίγη τοι τοποῦ διαλείπειν· μὴ δὲ ὥσπερ ἱτιῆς, ἀμηχανόν ὅτιν ἀπεραιτολογίαν ἐπιταγῇ. Ἀλλὰ δεῖ αὐτοῦ μόνον τὸ προκειμένον Συγγραμμά προστησάμεν ὑπ' οὗ αὖτε ἀγῇ τοῖς σχηλαῖσι τὴν Πρόθεσιν, διευνομένους τὸ εἶδος, τὴν ἰλὴν, τὰ δογματὰ συνειρημένως, τὴν δὲ ἴδω τε Συγγραμματος διηκῆσαι τῶν λόγων ἰποθεσίαν. Οὕτω γὰρ αἱ τοῖς ἀκρῶσι γινούτο καταφανεῖς τὸ πᾶν ἔσλημα ΤΟΝ ΔΙΑΛΟΓΩΝ.

Ex PROCLI *Commentariis in Platonis Πολιτίαν*.

edit. Gr. *Basil.* 1534, pag. 349.

"It is not adviseable, after the example of many Commentators, to treat these topics in a dry and barren manner, or to leave them wholly untouched; nor like others, to introduce a mere babble of words, and endless disquisition. But it is necessary, to set the whole composition fairly before the reader; and to place in a clear point of view, to those persons who have leisure, the full subject of it To consider and investigate the species, the matter, the principles, taken together, and the great purpose which pervades the whole. By this method the compleat design, scope, and intent of THE DIALOGUES may be made manifest to those who will attend to it."

P. 6.

Ne incognita pro cognitis habeamus.

Cicero de Offic. l. 1.

"Not to mistake what is unknown, for what is known."

P. 19.

Gaudet monstribus, mentisque tumultu.

Lucan.

“ He delights in what is strange or monstrous, and in all the tumult and confusion of the mind.”

P. 27.

Hos mirabantur Athenæ

Torrentes, pleni et moderantes fræna theatri.

Juvenal. Sat. 10.

“ Athens looked with astonishment at the torrent of their eloquence, while they wielded at will the passions of the full assembly.”

P. 28.

Expende Annibalem.

Juvenal. Sat. 10.

“ Let us weigh Hannibal.”

P. 30.

Periere latebræ

Tot scelerum: POPULO VENIA EST EREPTA NOCENTI;

Agnovere suos!

Lucan. l. 4. v. 192.

“ The retreats and skulking places of their accumulated crimes are destroyed: THE GUILTY NATION has no longer any plea left. They know their own.”

P. 33.

De Republica graviter querens, de homine nihil dixit.

Cicero.

“ He complained deeply for the sake of the State; of the man himself he said nothing.”

P. 35.

Cujuslibet rei simulator et dissimulator. *Sallust. B. Catil.*

“ He

“ He could, with equal skill, pretend not to be, what he was; and to be, what he was not.”

P. 38.

Quando aliquid prohibetur, prohibetur et omne, per quod devenitur ad illud.

“ When any thing is prohibited to be done; whatever tends or leads to it, as the means of compassing it, is forbidden at the same time.”

P. 39.

Id cinerem, aut manes credis curare sepultos?

Virg. Æn. 4.

“ Do you conceive that dust and ashes, or the buried Manes can have any concern for this?”

P. 43.

Est etiam in magnis Heliconis montibus arbor,
Floris odore hominem tetro consuetâ necare.

Lucret. l. 6. v. 786.

“ There is a particular tree, which grows in the great mountains of Helicon, whose scent is able to destroy the life of man.”

P. 45.

Invideo sane Magistris, qui illum tantâ mercede nihil sapere docuerunt.

Cicero.

“ His Instructors are indeed enviable, who at such a considerable expence, taught him to be so foolish.”

P. 48.

Mortalitatem explevit.

Tacit. A. 3.

“ He has filled up the measure of mortality.”

P. 50.

P. 50.

Læta et fortia surgunt,

Quippe solo natura subest.

Virg. G. 2.

"They rise up lusty and vigorous, for Nature is working at the root, and the soil is wholesome."

P. 50.

Janum clausit, et ordinem

Rectum, et vaganti fræna licentiæ

Injecit, amovitque culpas,

Et veteres revocavit artes.

Her.

"He closed the temple of Janus, established a just order, and curbed the licentiousness of the time. He removed the causes of offence, and called back the ancient arts which had disappeared."

P. 51.

Qui prægravit artes

Infra se positas, extinctus amabitur idem.

Her. Ep. ad August.

"The man who, from his real or supposed merit, is hated by his contemporaries, becomes an object of affection, when he is no more."

P. 60.

Non illâ manes jacuere favillâ,

Nec cinis exiguus talem compefcuit umbram.

Luc. l. 9.

"His Manes rested not under the embers of *that* pile; nor could the sprinkling of a few insignificant ashes quench the ardour of a spirit like his."

P. 61.

Sensum cœlesti demissum traxit ab arce.

Juv. Sat. 13.

“ She hath derived her origin, and the spring of action from the regions above.”

P. 61.

Instat terribilis vivis; morientibus hæres;
Nulla quies; oritur prædâ cessante libido;
Divitibusque dies, et nox metuenda maritis;
Emicat ad nutum stricto mucrone minister.

“ She (a) is an object of terror and dismay to all the living; and she claims the inheritance of those who are ready to perish. With her there is no pause. When plunder ceases, lust awakes and rages; the rich tremble by day, and the married, by night. At her nod Satellites, with their swords unsheathed, start forth prepared for action.

P. 62.

Sævis opus est, et fortibus umbris;
Ipse facit manes: hominum mors omnis in usu est.

Luc. 1. 6.

“ She (a) requires in her service the spirits of the cruel and of the brave. She herself creates them. She finds her account in death under every form.”

P. 64.

Omnia Fata laborant,
Si quidquam mutare velis; unoque sub ictu
Stat genus humanum!

Lucan.

“ The

(a) Applied to the Republic of France.

" The fates and fortunes of all around totter and shake, if
you attempt to change what exists. The whole human race
stands or falls in the issue of this one conflict !"

THE END OF THE PASSAGES QUOTED IN THE
PREFATORY EPISTLE.

23 OC 62

A
TRANSLATION
OF THE PASSAGES FROM
GREEK, LATIN, ITALIAN,
AND
FRENCH WRITERS,
QUOTED IN THE
NOTES AND PREFACES
TO
THE PURSUITS OF LITERATURE,
A POEM
IN
FOUR DIALOGUES.



ADVERTISEMENT.

The Pages of the *Seventh* Edition of the P. of L. are referred to in the following Translation. But as the Passages are placed in the order in which they occur in the Notes to each Dialogue, the Translations may be considered as adapted to any preceding Edition of the Poem.

23 OCT 62

A
TRANSLATION
OF THE
GREEK AND LATIN PASSAGES, &c.
IN THE
PURSUITS OF LITERATURE.

MOTTO TO THE TITLE-PAGE OF THE WORK.

Ἕμεῖς, ὧ πάντα ἐν πᾶσι φύσει καὶ παιδείᾳ χρηστοί, καὶ μετριοί,
καὶ φιλανθρώποι, καὶ τῆς Βασιλείας ἀξιοί, τέτοις τοῖς λόγοις ἐπινευ-
σάτε.

Athenagoræ Atheniensis Legatio Imperatoribus Antonino
et Commodo.

Ad fin. Op. Justin. Martyr. edit. Paris, 1636. p. 39.

"Ye, who from your natural disposition, as well as from
your education, are in all things good and kindly affectioned,
moderate, and worthy of the kingdom which you uphold,
be favourable to this Work."

P. 1.

Δια δυσφημίας καὶ εὐφημίας,

"Through evil report and good report."

B

P. 2.

P. 2.

Ex phrasi, ex ore, ex locutione, aliisque compluribus, mihi persuasi hoc opus maximâ saltem ex parte esse Hieronymi Aleandri. Nam mihi genius illius ex domestico convictu adeo cognitus perspectusque est, ut ipse sibi non possit esse notior.

Erasmi Epist. 370. c. 1755. op. fol. edit. opt. Lugduni.

“ From his phraseology, his manner of speaking, his peculiar diction, and other circumstances, I am convinced that the whole work, or the greater part of it, is the composition of Hieronymus Aleander. From my constant, familiar, domestick intercourse with him, I am as intimately acquainted with his genius and disposition, as he himself can be.”

MOTTO TO THE INTRODUCTORY LETTER.

P. 3.

Nel cerchio accolto,
Mormorò potentissime parole;
Girò tre volte *all' Oriente* il volto,
Tre volte ai regni *ove declina il Sole*;

“ Onde tanto indugiar? FORSE ATTENDETE

“ VOCI ANCOR PIÙ POTENTI, O PIÙ SECRETE?”

Tasso. B. 13.

“ Retired within the magical circle, he murmured words of mightiest power. Thrice he turned his countenance to the East, and thrice to the realms where the Sun declines: “ Whence (he cries) is this delay? Do ye wait for words “ more secret than these, or of greater potency?”

PASSAGES IN THE INTRODUCTORY LETTER.

P. 4.

“ Quid de me alii loquantur, ipsi videant; sed loquentur tamen.”

Cicero Somn. Scipionis.

“ As to what some persons may say of me, let them look to their own words; but nevertheless they will talk.”

P. 5.

P. 5.

Vitæ est avidus, quisquis non vult,

MUNDO SECUM PEREUNTE, mori. *Senec. Traged.*

“He is greedy of life, who is not willing to die, when the world is perishing around him.”

P. 7.

“Τῶν αἱρεσιῶν καταλυσον τὰ φεναγμένα.”

Liturgia Sancti Gregorii Alexand. Liturg. Oriental. Collect. v. 1. p. 107. Ed. Paris, 1716.

“Destroy the insolence, and high language of these heresies, and make them of none effect.”

P. 7.

Αγαθὸς ἀγαθοῖς ἀντιξισταζὺν.

Dion. Halicarn. Ep. ad Cn. Pomp. Epist. de Platone. pag. 757. sect. 1. vol. 6. Ed. Reiske, 1777.

“To examine the excellent with the excellent, and compare their several merits with each other.”

P. 8.

(Αρχιλοχὺς) Φωνήμα καὶ φρενοῖσσαν αἰοδὴν

Πυργώσας στίβανη πρώτος ἐν εὐεπίῃ.

Anthol. p. 393. Ed. Brodae.

“The first who strengthened the exalted strains of Archilochus, with a rampart of firm and solid words.”

Magnificabo Apostolatum meum.

“I will magnify my office.”

P. 10.

Τῆς φρενησεως συννην καὶ πιπυκνωμειον.

Basil. Archiepisc. Cæsareæ Op. v. 2. p. 698. ed. 1618.

“The compact and condensed power of the understanding.”

P. 12.

P. 12.

Ego, si *rifi*, quòd ineptus
Pastillos Rufillus olet—
Lividus et mordax videar?

Hor.

“ If I smile at the perfumes with which Rufillus is scented, or at any similar piece of folly, must I of necessity be stigmatised as a man of an envious and malicious disposition?”

P. 14.

Εἰ μὲν δὴ ἑταρόν γε κείλευις μ' αὐτὸν ἱλισθαί,
Πῶς ἂν ἐπειτ' ΟΔΥΣΣΕΟΣ ἔγω θείοιο λαβοίμην;
οὐ περὶ μὲν προφρων κραδίη καὶ θυμὸς ἀγνῶς

Εν παντεσσι πονοίσι;

Hom. Il. 10. v. 242.

“ If indeed you require me to chuse a companion, how can I forget the divine Ulysses? His heart, his affections, and his spirit are tried, ready, and prepared for every enterprise.”

P. 14.

Donum

Fatalis virgæ, longo post tempore visum.

Virg. Æn. 6.

“ The present of the fatal branch, now seen again after a long period.”

P. 16.

Semel Causam dixi (vel iterum dicturus) quo semper omnia agere solitus sum, ACCUSATORIO SPIRITU.

Liv. 1. 2. sect. 61.

“ I have once spoken in this great Cause (prepared to repeat my words, if required) with that spirit which I am ever wont to assume, the spirit of an accuser.”

P. 17.

P. 17.

Sævi spiracula Ditis.

Virg. Æn. 7.

"The mouths of the cavern which leads to cruel Tartarus."

P. 17.

Tibi nullum periculum esse perspicio, quod quidem sejunctum sit ab omnium interitu.

— *Cic. Epist. ad Fam. 1. 6. c. 1.*

"For my own part, I can see no danger to which you are personally exposed, separate and apart from the destruction of us all."

P. 18.

Senza levarmi a volo, avend'io l'ale,
Per dar forse di me non bassi esempi.

Petrarc: Part 2. Son. 86.

"Without attempting some adventurous flight, when I had pinions to support me; that I might present no ignoble example of myself."

P. 19.

Le Roi et ses Ministres peutêtre se feroient lire ces Memoires, qui assurément ne sont pas ceux d'un ignorant.

Gil Blas.

"The King and his Ministers might perhaps peruse these memoirs, which most assuredly are not the composition of an uninformed man."

P. 20.

Αλυτοί ἀπορίαί.

"Difficulties of hard solution."

P. 21.

P. 21.

Altius his nihil est; hæc sunt fastigia mundi;

Publica naturæ domus his contenta tenetur

Finibus.

Manil. Astron. lib. 1.

“ Nothing can be more exalted than speculations like these; they are the very heights of the world. The great publick mansion of Nature herself is contained within these boundaries.”

P. 21.

Αὐταὶ αἱ τοῦ ΘΕΟΜΑΧΟΥ φωναὶ ἐπὶ κακίας ἰσχύϊ μεγαλαυχόμεναι, καὶ τὰς πρὸς τὰ ὑψίστη τοῖς ἀγγέλοις παραδοθείσας τῶν ἐθνῶν ἐροθεσίας διαρπάσαι καὶ συγχῆν ἀπειλῶντος, προνομιεῦσιν τε τὴν οἰκὴν μὴν, καὶ παντὶ τῶν ἀνθρώπων γένος δικαιοσύνην καὶ μεταστήσιν τῆς προτέρου εὐταξίας ἀπαυθαδιαζόμεναι.

Euseb. Demonstr. Evang. l. 4. f. 9.

“ These are the vauntings of Him who fighteth against GOD; who glorieth in the strength of his wickedness; who threateneth utterly to destroy and confound the boundaries of nations, (once delivered by THE MOST HIGH to his angels and messengers;) and to make the whole Earth one scene of plunder and devastation; who boasteth that he will shake all the sons of men, and subvert and change the state of every ancient ordinance, institution, and regular government.”

P. 25.

“ Facere aliquid ad veram pietatem seu doctrinam, Græcâ potius quam aliâ linguâ loqui.”

Casaub Exercit. 16. ad Annal. Eccles. Baroniî.

“ (It cannot be supposed) that speaking or writing in the Greek language, in preference to any other, can have any peculiar efficacy in promoting the interests of true piety or learning.”

P. 26.

Frons læta parum, et dejecto lumina vultu.

Virg. Æn. 6.

" His brow was not brightened with chearfulness; and his countenance was dejected."

P. 26.

Aspro concento, orribile armonia,
D'alte querele, d'ululi, e di strida,
Istranamente concordar s'udia.

Ariosto. O. F. cant. 14.

" The strains were harsh; it was the harmony of horror: shrieks, and groans, and lamentations loud and deep, were heard to agree in strangest consonance."

P. 27.

Svegliata fra gli spirti eletti,
Ove nel suo Fattor l'alma s'interna.

Petrarch.

" Awakened, as from slumber, among the spirits of the elect, where the soul enjoys a more intimate communion with her Maker."

P. 27.

Ωσπερ απο των ευωδ.στατων λειμωνων αυρα τις ηδεια απ' αυτης
φιριται.

Dionys. Halic. Ep. ad Cn. Pomp. sect. 2.

" A gale of odorous sweets is wafted around, as from meadows of freshness and of choicest fragrance."

P. 28.

Capita argumentorum contra morosos quosdam et indoctos.

Erasmus.

" The heads of arguments and objections against certain persons of morose, peevish natures, and without erudition."

P. 28.

P. 28.

Che tempo è ormai, ch'ai capi voti o macri
Di fenno, si soccorri con l' ampolla.

Ariosto Q. F. cant. 38.

"For it is now high time to offer some assistance from the celestial vessel (called the ampolla) to those heads, which are either empty, or scantily provided with sense."

P. 29.

Mendici, mimi, balatrones.

Hor.

"Beggars, players, and varlets of every description."

P. 29.

Τρισσοκαρηνος ιδειν, ολοον τιρας, επι δακτον,

Ταρταροπαις Εκατη.

Orph. Argon. v. 974.

"Hecate, with her triple head, a fatal and tremendous prodigy, the child of Tartarus."

P. 29.

Και δι' Ενω, και τριγωνητος Θια.

Lycophron, v. 519.

"The divine Bellona, and the Tritonian goddess, Minerva."

P. 30.

Γυμνωθη βακειων πολυμητις Οδυσσευς,

Αλτο δ' επι μεγαν εδον! εχων ειον ηδε φαρετραν

λων εμπειην, ταχιας δ' εγχυατ' ουστης

Αυτε προσθε ποδων.

Hom. Odys. 22. v. 1.

"Ulysses stripped himself of his fordid garments, and leaped upon the great threshold of the mansion. His bow and quiver, full of arrows, were in his hand, and he scattered the shafts of destruction before his feet."

P. 30.

P. 30.

Εὐδαίμων Μοισῶν κρατερὸν.

Pind. Pyth. 1.

"The lawful possession and right of the Muses."

P. 32.

Pensa, che questo dì mai non raggiorna.

Dante. Parad.

"Pause; and reflect, that a day like this may never dawn again."

P. 32.

Quos orbe sub omni

Jam vix septenâ numerat sapientia famâ.

"Wisdom herself can scarcely number seven persons, from among all the sons of men, whom she can honour with such a name."

P. 34.

Grave virus munditiâs pepulit.

Hor. Ep. ad August.

"The virulence of the infection has corrupted and destroyed all that was sound, beautiful, and healthy."

P. 37.

Non tenues ignavo pollice chordas

Pulso, sed Aurunci residens in margine templi,

Audax magnorum tremulis ad canto magistrûm.

Statii. Sylv.

"I strike no feeble chords with an idle, unavailing impulse; but holding my residence by the *Auruncian* temple, (where sleeps the spirit of *Lucilius*) I bend before the tombs of mightiest masters, and raise my voice with boldness."

END OF THE INTRODUCTORY LETTER.

TRANSLATION
OF THE
PASSAGES IN THE NOTES
TO THE
FIRST DIALOGUE
OF THE
PURSUITS OF LITERATURE.

P. 39.

Audaci quicunque afflate Cratino,
Iratum Eupolidem prægrandi cum sene palles,
Aspice et hæc, si forte aliquid decoctius audis;
Inde vaporatâ lector mihi ferveat aure.

Perf. Sat. 1.

“Whoever thou art, who feelest thyself inspired with the spirit of the fearless Cratinus; who turnest pale over the page of the indignant Eupolis, and of the venerable, dignified master of the sock;* look also upon these my labours, if by chance you should discover something matured and perfected by study. May my readers approach them with an ear purified *with incense from their altars.*”

P. 42.

Apollineæ bellum puerile pharetræ.

Statius.

“The childish war of Apollo’s quiver.”

* Aristophanes.

P. 43.

P. 43.

Talia dum celebros fubitam civilis Erinny
Tarpeio de monte facem, Phlegræaque movit
Prælia; facrilegis lucent Capitolia tædis,
Et Senonum furias Latiae fumpfere Cohortes.

Stat. Sylv. l. 5. c. 3.

“ While I am recording these events, the Fury of civil
Discord hath shaken her torch over the *Tarpeian* rock, and
kindled wars fiercer than those on the plains of *Phlegra*.
Behold, THE CAPITOL is blazing with sacrilegious fires,
and the Roman Legions have assumed the maddening spirit
of the Gauls.”

P. 44.

Sol occubuit; nox nulla secuta est.

“ The sun set; but no night ensued.”

P. 47.

Quæ tibi, quæ tali reddam pro carmine dona?

Virg. Eclog.

“ What remuneration can I offer you for a poem like
this?”

P. 47.

Phyllidas, Hypsipilas, vatum et plorabile si quid.

Perf. Sat. 1.

“ The tales of *Phyllis* and *Hypsipile*, and all the lament-
able stuff of sing-song poetasters.”

P. 48.

Unus

Sceptra potitus, eadem aliis sopitu' quiete est.

Lucret. L. 3.

“ Having obtained and enjoyed the sovereignty, he closed
his eyes in the same common sleep of mortality.”

P. 49.

P. 49.

Deficiens crumena.

" A purse under a consumption."

P. 50.

" Sine vi non ulla dabit præcepta."

Virg. Georg. 4.

" He will utter no oracular precepts but upon compulsion."

P. 50.

Utrum chimæra bombinans in vacuo possit comedere secundas intentiones?

" Whether a chimæra buzzing in a vacuum, has the power of eating up or devouring second designs, thoughts, or intentions?"*

P. 52.

Stupet hic vitio, et fibris increvit opimum
Pingue, caret culpâ, nescit quid perdat, et alto
Demersus summâ rursus non bullit in undâ.

Perf. Sat. 3.

" He is become insensible by long habits of vice, and the heart of the man is waxed fat and gross; he is placed beyond the imputation of guilt, he has nothing to lose, and is plunged so deep, that he cannot rise even to bubble on the surface of the stream."

P. 52.

* A Germanick question, to ridicule the absurdities of metaphysics run mad. See a similar collection in the seventh chapter of the Memoirs of Martinus Scriblerus; for instance: " An præter *Esse reale* actualis " *Essentia sit aliud esse necessarium quo res actualiter existat?*"—In English thus: " Whether, besides the real being of actual being, there be any " other being necessary to cause a thing to be."

P. 52.

Non hæc in fœdera.

Virg. Æn. 4.

“ Not into such alliances and leagues as these.”

P. 55.

Piger scribendi ferre laborem,

Scribendi rectè, nam ut multum, nil moror.

Herat. l. 1. f. 4.

“ Too careless or too idle to undergo the toil of writing,
I mean, of writing well; for as to the quantity of his com-
positions, it is out of the question.”

P. 56.

Une boutique de verbiage.

“ A mere word-shop.”

P. 56.

De Causis corruptæ Eloquentiæ.

“ A treatise on the Causes why Eloquence has been so
much corrupted.”

P. 56.

Abundat dulcibus vitiis.

Quintil. l. 10. c. 1.

“ He abounds with luscious faults.”

P. 57.

Οὐ γὰρ ἐν μισοῖσι κίται

Δωρεά δυσμαχῆτα Μοισῶν,

Τῷ ἰκτυχότι φέρειν.

“ The gifts of the Muses are not offered to every one
who passes by, as common favours; they must be sought
after, and obtained with difficulty.”

P. 58.

P. 58.

Mugitus labyrinthi.

Juv. Sat. 1.

“ The bellowing of the labyrinth.”—N. B. Put for any common topick of ordinary poets or writers.

P. 58.

La nudrita

Damigella Trivulzia al sacro speco.

Ariosto O. F. Cant. 46. st. 4.

“ Trivulzia, brought up and nourished in the sacred cavern.”

P. 59.

Per più fiate gli occhi ci sospinse
Quella lettura, e scolorocci il viso;
Ma solo un punto fu quel che ci vinse.
Quando leggemmo, cominciai, Ahi lasso,
Quanti dolci pensier, quanto desio
Menò costoro al doloroso passo!”

Dante Inf. c. 5.

“ That work often affected us; and our cheeks turned pale as we were reading it; but there was one circumstance which quite subdued us. As we were proceeding, I exclaimed, “ Alas! what softness of sentiment, what extasy of rapture, “ conducted these wretched souls to the paths of sorrow.”

P. 62.

Omnes

Admonet, et magnâ testatur voce per umbras,
Discite justitiam moniti, et non temnere Divos.

Virg. Æn. 6.

“ He gives admonition to all, and cries with a loud voice through the shades; Give ear unto me, and be warned; revere justice, and despise not the power of the Gods.”

P. 63.

P. 63.

Sunt adhuc curæ hominibus fides et officium ; sunt qui defunctorum quoque amicos agant.

Plin. Epist.

“ The offices of kindness and *fidelity* are yet cultivated among men : some are still to be found who will perform the duties of friendship to the departed.”

P. 64.

Agri, edificia, loca, possessiones, (cælum et mare prætermiserunt, cætera complexi sunt) publicè data, ASSIGNATA, vendita !

Cic. de Leg. Agrar. Or. 3.

“ Lands, edifices, estates, possessions of every species, all have been seized within their grasp ; the heaven above, and the sea excepted, all have been declared publick property, by gift, by *assignment*, by auction.”

P. 64.

Si vous voulez une REVOLUTION, il faut commencer par *décatholiciser* la France.

Mirabeau.

“ If you are in earnest for a *Revolution*, you must begin by annihilating the Catholick religion in France.”

P. 66.

Quantis suspiriis et gemitibus fiat, ut quantulacunque ex parte possit intelligi DEUS !

Augustin.

“ (They feel) by what prostration of soul, by what prayers and strong conflicts of the spirit, even the slightest and most imperfect knowledge of GOD is to be obtained !”

P. 67.

Auctor nominis ejus CHRISTUS, qui, Tiberio imperitante
per

per Procuratorem Pontium Pilatum supplicio affectus erat.

Tacit. Annal. l. 15. s. 44.

“ The founder of that denomination of worship was CHRIST, who, in the reign of Tiberius, suffered the punishment of death under the Procurator Pontius Pilate.”

P. 67.

Non est qui judicat verè; confidunt in nihilo, loquuntur vanitates; conceperunt laborem, pepererunt iniquitatem.

“ There is not one who judgeth with true judgment; no, not one: their trust is in nothing; they talk words of vanity; they have conceived mischief, and brought forth iniquity.”

P. 68.

I, LiCTOR, colliga manus.

Liv. 1.

“ Go, LiCTOR, and bind his hands.”

P. 68.

Græcè

Discumbunt; nec velari PICTURA jubetur;

Forſitan expectes ut Gaditana canoro

Incipiat prurire choro.

Juv.

“ Their entertainments are in the Greek fashion; and the *pictured emblem* appears without a veil: you might expect to see the dancing-girls (from the East) displaying their attitudes before the guests.”

P. 69.

Σοφία πρῶτον ἀγνή ἐστίν, ἔπειτα εἰρηνική.

“ Wisdom is first pure; then peaceable.”

P. 70.

Si sic omnia!

Juv.

“ Would he had always written so!”

P. 67.

P. 70.

Bella femina che ride,
Vuol dir, borfa che piange. *Ital. Comed.*
"The smiles of a pretty girl are the tears of the purse."
Italian Proverb.

P. 71.

Composuit octo volumina, ineptè magis quam ineleganter.
Sueton. Claud. Sect. 41.
"He composed eight volumes, not without elegance, but
without sufficient discernment."

P. 72.

Propera stomachum laxare saginis;
Et tua servatum consume in sæcula rhombum.
Juv. Sat. 4.
"Prepare your *stomach* for these delicacies; and feast
upon the fish which has been preserved for your times."

P. 74.

Corpus sine pectore.
"A body without a soul." *Hor.*

P. 74.

Vitæ summa brevis.
"The short span of life." *Hor.*

P. 74.

Magno conatu magnas nugas.
"Great efforts for great trifles." *Terent.*

P. 76.

Quousque frustra pascetis ignigenos istos?
Apulei. Metam. l. 7.
"How long will ye idly support these sons of fire?"
D *P. 77.*

P. 77.

Nè pour la digestion.

“ Born for nothing but to eat and digest.”

P. 80.

Grande munus

Cecropio repetat cothurno.

“ May he re-assume the weight and dignity of the tragick buskin.”

P. 81.

Ces propos, diras tu, sont bons dans la satire,

Pour égayer d'abord un lecteur qui veut rire:

Mais il faut les prouver; en forme: j'y consens.

Repons moi donc, Docteur, et mets toi sur les bancs;

Qu' est ce qu' un Commentateur?

Boileau, Sat. 8.

“ These subjects, you may say, are certainly pleasant in a Satire, to enliven and amuse a reader who loves to laugh. But I want the proof; let me have it in regular form. I agree with you; well, Doctor, answer me, and take your seat quietly, as in the schools. *What is a Commentator?*”

P. 84.

Non more probo; cum carmina lumbum

Intrant, et tremulo scalpuntur ubi intima versu.

Perf. Sat. 1.

“ The manner is neither good nor respectable; when the verses, or the subject of them, enter the very marrow, and the effeminate, lascivious accents provoke and irritate the inmost sensations.”

P. 85.

P. 85.

Pauca suo Gallo, quæ vel legat ipsa Lycoris.

Virg. Ecl. 10.

"Such effusions of verse and fancy, as even Lycoris herself might read."

P. 85.

Hoc defuit unum

Fabricio.

Juv. Sat. 4.

"This was the only point in which *Fabricius* was deficient."

P. 87.

Carminaque Aonidum, justamque probaverat iram.

Ovid. Metam. l. 6. v. 2.

"(Minerva) approved the strains of the Muses, and their honest indignation."

P. 88.

Παρφασις, ἣ τ' ἐκλεψῆ ποὺν πικρὰ πρὸς φρονεομένων.

Hom. Il.

"Such is the power of insinuating flattery; it steals away the understanding of the best and the wisest."

P. 92.

*Videre CANES; primusque Melampus,
Pamphagus et Dorceus, velox cum fratre Lycisca,
Ichnobatesque sagax; et villis Asbolus atris,
Nebrophonosque valens, et trux cum Lælope Theron,
Labros et Agriodos, et acutæ vocis Hylæctor,
Quosque referre mora est. Ea turba, cupidine præda,
Quà via difficilis, quàque est via nulla, sequuntur.
Heu famulos fugit IPSE suos: clamare libebat,
Αἰτῶν *Ego sum; dominum cognoscite vestrum;*
Vellet abesse quidem, sed adest.*

Ovid. Metam. l. 3.

THE

" THE DOGS descried him : first rushed forth Melampus, Pamphagus, and Dorceus, and the swift-footed Lycisca, with her brother, the quick-scented Ichnobates; and Asbolus, black and shaggy, and the powerful Nebrophonos, Lælaps, and the fierce Theron, Labros, and Agriodos, and the shrill-toned Hylaëtor, and others which I cannot name. The whole pack, eager for their prey, follow in full cry, where the path is rough and difficult, and even where no path at all is to be traced. Alas ! he flies from his own attendants. Fain would he have cried out, I AM ACTÆON ; behold in me your lord and master.—He wished to be away from them : but in vain. *He is left in their power.*"

P. 94.

ΑΥΤΟΥ ΚΑΙ ΘΙΣΑΠΟΝΤΑ.

Homer.

" Himself, and his faithful attendant." Or, " The knight and his squire."

P. 95.

Mihi sit propositum in tabernâ mori ;
 Vinum sit appositum morientis ori ;
 Ut dicant, cum venerint angelorum chori,
 Deus sit propitius huic potatori."

Drinking Song, by Walter de Mapes, Archdeacon of Oxford, in the 11th century.*

" My resolution is to die in a tavern ; may wine be placed before my lips as I am expiring ; that the angelick choirs, when they appear, may say, " Heaven be propitious to this jovial drinker !"

P. 96.

* Quoted by Mr. Warton, in his second Dissertation, prefixed to his History of English Poetry.

P. 96.

Illum pro literato plerique laudandum duxerunt, quum ille, nœniis quibusdam anilibus occupatus, inter Milesias Punicas Apuleii sui, et ludicra literaria consenesceret.

*Julius Capitolinus in Vitâ Clodii Albini
ad Constantium Augustum.*

"Many were inclined to consider him as a deep scholar, engaged as he was with old-wives fables and trifles, and passing a learned old age among the Milesian Tales of his own Apuleius, and the child's-play of literature."

P. 96.

Utilium sagax rerum.

Hor. A. P.

"Subtle and sagacious in useful discoveries."

P. 97.

Altum Saganæ caliendrum.

Hor. l. i. sat. 8.

"The towering head-dress of the Sorcerers Sagana."

P. 98.

Κατακαυχᾶται Ελεος κρισίως.

"Mercy rejoiceth against judgment."

P. 99.

Cuicunque veterum fortiter opposuerim.

Quintil.

"I would confidently put it in competition with any of the ancients."

P. 99.

Νεκρῶν ἀμετρητὰ κάρηνα.

Hom. Odyf.

"Phantoms of the dead, without strength or substance."

P. 100.

P. 100.

Ecce pro Clericis multum allegavi;
Nec non pro Presbyteris multum comprobavi;
Pater noster pro me, quoniam peccavi,
Dicat quisque Presbyter cum suâ Suavi.

*Drinking Song (as above) by Walter de Mapes, in the
11th century.*

" See what allegations I have made in favour of Priests
and Presbyters; and so may every grateful Clerk, with his
sweet-heart, say a Paternoster for me and my sins!"

P. 100.

" Si quis dixerit Episcopum aliquâ infirmitate laborare,
anathema esto."

Decree of the Council of Constance.

" If any one presume to say, that a Bishop may have his
failings, let him be accursed."

P. 101.

" Hic liber est conglutinator ex tam multis libris, quot
unus pinguis Cocus oves, boves, fues, grues, anseres, pas-
feres, coquere, aut unus fumosus calefactor centum magna
hypocausta ex illis calefacere possit."

Epist. Obscurorum Virorum.

" This book* is *conglutinated*, or made up, of as many
books as would serve *one fat cook* for fuel, to dress sheep,
oxen, swine, pigs, ducks, turkeys, and geese without num-
ber; or as many as would be sufficient for *one High-Dryer*
to heat a hundred stoves." From a book, intitled, " The
Epistles of *Obscure Men*."

* *i. e.* The Notes on the Edition of Shakspeare, by Johnson, and
Steevens, &c. &c. &c.

END OF DIALOGUE THE FIRST.

PASSAGES

PASSAGES IN THE NOTES

TO THE

SECOND DIALOGUE

OF THE

PURSUITS OF LITERATURE.

P. 103.

Εὐ' ἀβλήτος καὶ ἀνέτατος οἰεῖ χαλκῷ,
 Διευὼ κατὰ μισσοῖν, ἀγοὶ δὲ με Παλλὰς Ἀθηνῆ
 Χειρὸς ἰλυσ', αὐτὰρ βάλων ἀπείρυκοι ἐρῶν.

Hom. Il. 4. v. 540.

"Yet untouched and without a wound, I pass through
 the thickest of the ranks; and may Minerva lead me by the
 hand, and defend me from the *missile* weapons of the
 enemy."

P. 105.

Ἀνιρυσας

Καὶ φασγάνῃ ζώσθηρα, καὶ ξίφος πατρὸς,
 Κρημνῶν ἐνερθεὶ ἀιγίλῃ ροιζόμενων,
 Πάλιν (δοκῶν.)

Lycophron. Cassand. 1321.

"Drawing forth the belt and the paternal sword, buried
 deep under the cliffs and rocks sounding with storms, I again
 take my stand of observation."*

P. 106.

Flebit, et insignis totâ cantabitur urbe. *Hor. Sat. 1. l. 2.*
 He

* This dark allusion of Lycophron is to a legend concerning Theseus.
 See Plutarch in the Life of Theseus. If I recollect right, there is a picture,
 in Lord Exeter's collection at *Burlinghame*, on this subject.

“ He shall regret it, and become the burthen of some popular song.”

P. 110.

Dechirans à l'envi leur propre République,
Lions contre Lions, parens contre parens,
Combattent follement POUR LE CHOIX DES TYRANS.

Boileau, sat. 8. v. 132.

“ Tearing in pieces their own Republic, we see them, lions opposed to lions, relations to relations, madly and foolishly fighting with each other FOR THE CHOICE OF TYRANTS.”

P. 111.

Καταϊθι γαίης ορχηστής Ἀρης,
Στρομφῶ τον ἄματτον ἐξαρχῶν νομον.
Ἀπασα δὲ χθὼν πρὸς πνεύματων δῆσιμνη
Κηται, πεφρικαν δ' ὥστε λήϊα γυαί,
Δογχαίς ἀποστιλβόντες. Οἰμωγῇ δὲ μοί
Εἰ ὡσι πυργῶν ἐξ ἀκρῶν ἰνδαλλεται,
Πρὸς αἰθέρος κυρῆσα ἰνιμῆς ἰδρας,
Γῶν γυναικῶν, καὶ καταρράγαις πεπλῶν,
Ἀλλῇ ἐπ' ἀλῇ συμφορᾷ διδρυμένων.

Lycophron Cassandra. v. 249.

“ The God of battle kindles the flames of war in the land, and sounds the sanguinary blast from his trumpet. The kingdom all around presents one scene of devastation, and the fields are bristled with spears, waving thick as the ears of corn. Lamentations, wafted through the silent regions of the air, are heard from the pinnacles of the towers, with the rending of veils, and the shrieks of women, waiting for misery upon misery, and calamity upon calamity.”

P. 113.

Glomerare sub antro

Fumiferam noctem, commixtis igne tenebris.

Virg. Æn. 8. v. 254.

"To gather together, in the recesses of the cavern, a thick night, palled in the dunnest smoke of hell,* while the darkness is mixed with fire!"

P. 113.

Ubi passim

Palantes error recto de tramite pellit. *Hor. l. 2. sat. 3.*

"Where error drives them in endless deviations, from the right path."

P. 117.

Dogmatizer en vers, et rimer par chapitres.

Boileau, f. 8. v. 116.

"To deliver dogmas or sentences in verse, and to rhyme chapter by chapter."

P. 119.

Vitreo bibit ille Priapo.

Juv. f. 2. v. 95.

"He drinks from his glass goblet, shaped like a Priapus."

P. 120.

Historia quoquo modo scripta delectat.

Plin. Epist.

"History is always pleasing, write it as you will."

P. 120.

Sed tamen in pretio.

Hor. A. P.

"But still it has a value."

E

P. 121.

* Expressions from Shakespear's Macbeth.

P. 121.

Amoretti alati.

“ Little Cupids with little wings.”

P. 123.

Υπὸν ἀγωγή ἀπασί τα ξυνηθεα. Ναυτικῶ μιν ἢ ἐν ἀκατῶ κατὰ-
κλισίῃ, καὶ ἐν θαλάσῃ περιφορᾷ, καὶ αἰγιαλῶν ἡχός, καὶ κυμάτων
κτύπος, ἀνέμων τε βομβός, κτλ.

Arctæus, de Morbis Acutis. c. 1. p. 7. Edit. Boerhaave.

“ All things which are habitual, such as motions to which
“ we are accustomed, are favourable to sleep. For a sailor you
“ will recommend the reclining on ship-board, a voyage at
“ open sea, the sounding of the shore, and the noise of the
“ winds, and the roaring of the waves, &c. &c. &c.”

P. 123.

Apollineo nomina digna choro.

“ Names worthy to be inscribed in the choir of Apollo.”

P. 124.

Il cantar, che nell' anima si sente;

Il più ne sente l'alma, il men l'orecchio.

“ That musick, which is felt internally; it is not the ear,
“ but the soul itself, which is affected.”

P. 126.

Felix curarum! cui non Heliconia cordi

Serta, nec imbelles Parnassi e vertice laurus;

Sed viget ingenium, et magnos accinctus in usus,

Fert animus quascunque vices.

Statius Sylv.

“ Happy and fortunate in his cares and engagements! For
him the garlands of Helicon, and the idle laurels which bloom
on the brow of Parnassus, have no charms! But the powers of
his

his understanding are vigorous, and his mind, from long experience, is bound up to bear the vicissitudes of the world."

P. 126.

Ingenium illustre altioribus studiis juvenis admodum dedit; non, ut plerique, ut nomine magnifico segne otium velaret, sed quo firmior adversus fortuita Rempublicam capefferet.

Tacit. Hist. l. 4. c. 5.

"In early youth he devoted all the powers of his illustrious mind to the higher philosophy; not, as the manner of some is, to shelter sloth under the covert of a splendid name, but, by a steady and deliberate firmness against the accidents of life, to prepare himself for the administration of the state."

P. 126.

"Opum contemptor, recti pervicax, constans adversus metus."

Tacit. ib.

"Superior to avarice, of a persevering rectitude of principle, and unmoved by fear."

P. 126.

Magnum est vectigal Parsimonia.

Cic.

"Economy is a great possession."

P. 127.

Mæcenatis Rana, ob collationem pecuniarum, in magno terrore erat."

Plin. Nat. Hist. l. 37. c. 1.

"The frog of Mæcenæ (i. e. his seal bearing the figure of that animal) was an object of great terror, as the instrument of levying money."

P. 128.

Οικεία ξυνοῦται, φυσικῶς μὲν δυναμει, μελιτῆς δὲ βραχυτάτῃ, κρατιστοῦ ἐν ᾧ τοῦ αυτοσχιδιάζειν τὰ διοῦτα.

Thucyd. l. 1. f. 138.

"His

“ His sagacity was peculiarly his own; gifted by nature with intuitive skill, he had moreover such promptitude of counsel, as gave him a decided superiority in advancing all that was necessary upon any subject, and on the spur of the occasion.”

P. 130.

Informatum fulmen.

“ An unfinished thunder-bolt.”

P. 130.

Tres imbris torti radios, tres nubis aquosæ
Addiderant, rutili tres ignis et alitis Austri;
Fulgores nunc terrificos, sonitumque metumque
Miscebant operi, flammisque sequacibus iras.

Virg. Æn. 8. 429.

Mr. BURKE himself has *thus* translated this passage in part 5, chapter 5 of his treatise on the Sublime and Beautiful, as an example that words may affect without raising distinct images. “ *Three rays of twisted showers, three of watery clouds, three of fire, and three of the winged South wind; then mixed they in the work terrifick lightnings, and sound, and fear, and anger, with pursuing flames.*”

P. 131.

Cum tot abortivis fecundam Julia vulvam
Solveret, et patruo similes effunderet offas.

Juv. Sat. 2. v. 32.

“ Since the teeming womb of Julia has produced so many crude births, or rather abortions, which confess their incestuous fires.”

P. 132.

Ανδρῶν γυναικῶν ἐκ καθαρῶν γυναικῶν αὐτῶν τε γυναικῶν τὰς τὰς.

Longin. de Subl. sect. 9.

“ While

"While the earth is burst asunder from its foundations, and the depths of Tartarus are disclosed and laid bare to view."

P. 133.

Quando ullum invenient parem?

Hor.

"When shall they look upon his like again?"

P. 133.

Monumenta rerum posteris quærentibus tradidit. Frequentabunt ejus domum optimi Juvenes, et veram viam, velut ex oraculo, petent. Hos ille formabit: ut vetus gubernator, littora et portus, et quid secundis flatibus, quid adversis ratis poscat, docebit, et communi ductus officio, et amore quodam operis.

Quintil. l. 12. c. xi. f. 1.

"He has delivered down to all posterity, who may enquire after them, the monuments and records of these transactions. Young men of character and ability will be desirous of *his* company and conversation, and will learn from him, as from an oracular decision, the path which it is their interest, or duty, to follow. He will instruct them, and will form their minds. Like an experienced pilot, he will shew them what is necessary to direct and preserve the vessel, when the gale is prosperous, or when the storm is raging. He will be led to this by a sense of duty and of common good, and even by the pleasure he finds in the office itself."

P. 134.

Magno discrimine causam

Protegere affectus? te consule, dic tibi, quis sis,

Orator vehemens, an Curtius, an Matho, truccæ

Noscende est mensura tuæ.

Juv. Sat. 11. v. 32.

"Are you about to undertake the management of a cause of great importance? First consult your own self; say fairly and honestly, who and what you are; an orator of power and strength,

strength, or Curtius, or Matho. Understand well the measure of your eloquence and ability."

P. 135.

Hunc ne pro Cephalo raperes, Aurora, timebam.

Ovid. Epist. Sapph. Phaoni.

"I was apprehensive that you, Aurora, might seize upon him, for your own Cephalus."

P. 136.

Virus lunare.

Lucan. l. 6.

"Drops of infection distilling from the moon."

N. B. Shakspeare, in his Macbeth, alludes to this piece of ancient witchcraft.

"On the corner of the moon
Hangs a vaporous drop profound;
I'll catch it, ere it fall to ground."

P. 139.

Τῆς φύσεως γραμματεὺς ἦν, τὸν καλαμὸν ἀποβρέχων εἰς Νεῦ.

Suidas.

"He was the Scribe, or Secretary of Nature, dipping his pen into mind."

P. 141.

Nunc non e manibus illis,

Nunc non e tumulo fortunatâque favillâ,

Nascentur violæ.

Perf. Sat. 1. v. 38.

"Will not violets spring from the spot where his manes repose, from his tomb and favoured ashes?"

P. 142.

Ad quæ

Discutienda valent sterilis mala robora ficus.

Juv. S. 10. v. 144.

"The shoots of a wild fig-tree are sufficient to burst them asunder."

asunder."—N. B. Juvenal alludes to the wild fig-tree stretching its roots deep under ground, and then shooting out with strength sufficient to break the stones of sepulchres.

P. 143.

Rite maturos aperire partus.

Hor.

"To bring forth the matured birth in due form."

P. 144.

Oro miserere laborum

Tantium, miserere animi non digna ferentis

Virg. Æn. 2.

"Consider, I beseech you, all that I have undergone; have compassion on a mind which has suffered most unworthily."

P. 145.

Nomen in exemplum fero servabimus ævo.

Milton ad Patrem.

"We will preserve his name for an example to late posterity."

P. 146.

ιατρικωτάτος, φιλοδωρος και αδωροδοκητος, φλοπτωχος, γυναικος, νυν διορθωτης, οσιος, δικαιος ευσεβης, εις ακρον της παιδειας εληλακως.

"A *Physician* of consummate skill; generous, liberal, not to be corrupted; a friend to the poor and needy; a *gentleman in principle*; a regulator and conductor of youth; a man of sanctity, justice, and piety; whose attainments have reached the utmost heights of erudition."

P. 148.

Nudus agas; minus est infania turpis.

Juv. Sat. 2.

"Plead then quite naked; madness is less to be censured."

—N. B.

—N. B. Juvenal alludes to the indecent summer dresses of the Roman advocates in the courts of law.”

P. 150.

Quel d'amor travagliato Sacripante. *Ariosto. O. F. c. 1.*
 “ I speak of the *love-lorn* Sacripante.”

P. 150.

ΣΥΓΓΡΑΜΜΑ.

(This note is addressed) “ To the intelligent.”

P. 150.

Della commodità ch'è quì m' è data,
 Io povero Medor, &c. *Ariosto. O. F. c. 23. f. 108.*
 “ I, poor Medoro, in gratitude for the *favourable* reception
 I found in this place,” &c. &c.*

P. 150.

Era scritto in Arabico, che il conte
 Intendea così ben come Latino. *Ariosto. O. F. ib.*
 “ It was written in the *Arabick* language, which the noble
 Earl understood *as well* as he did Latin.”

P. 151.

Nè sono a Ferrau, nè a Sacripante
 (O sia Carliglio) per donar più rima;
 Da lor mi leva il Principe d'Anglante, &c.
Ib. Cant. 12. f. 96.
 “ I cannot allot any more of my verses to Ferrau, or
 Sacripante (or even to *Carlisle*); the Prince of Anglante calls
 my attention from them; &c.”

* Part of the inscription on the entrance of the cave or grotto, where
 Angelica and Medoro were accustomed to meet.

P. 151.

Οι θεοὶ οἰκτιροῦντες ἀνθρώπων (some MSS. add πολιτικῶν) ἐπιπόνοι
 ἐπιφύκος γένος, τὰς Μούσας, καὶ Ἀπόλλωνα, καὶ Διόνυσον ξυνορτάστας
 ἰδοῦσιν. *Plato de Legibus*, lib. 2.

"The Gods in compassion to the race of men * born to
 toil and trouble, gave the Muses, and Apollo, and *Bacchus*
 as companions of their festivals."

P. 151.

Ἑλυσίς, — ἰκχολή, — ψαλμός ἀντιφθογγός.

N. B. These are Greek musical terms, and technical
 words, which it would be needless to explain, and indeed
 would answer no purpose. Dr. Burney's History of Musick
 will, I believe, give their explanation at large.

P. 156.

Dî Patrii, quorum semper sub numine Troja est,
Non tamen omnino Teucros delere paratis,
Cum tales animos Juvenum, et tam certa tulistis
Pectora. *Virg. Æn. 9. v. 247.*

"O ye Gods of my country, tutelary Deities of *Troy*,
 ye cannot surely have resolved to extirpate the sons of *Teucer*,
 since ye have inspired the breasts of our youth with such loy-
 alty of zeal, and with such determined bravery."

END OF THE SECOND DIALOGUE.

F

PASSAGES

* Some manuscripts read here, "politicians."

P A S S A G E S
 IN THE
 THIRD DIALOGUE
 OF THE
 PURSUITS OF LITERATURE.

P. 159.

Εκλαγξαν δ' αὖ οἷστοι ἀπ' ὤμων χρομένοιο,
 Ἄνθ' κινήθετος· ὃδ' ἦε Νυκτι τοικῶς.
 Ἐξέτ' ἐπιτ' ἀπανθεὶ νῶν, μετὰ δ' ἰὸν ἱήκε,
 Διὶν δὲ κλαγγὴ γινετ' ἀργυρέοιο βίοιο.
 Οὐρῆας μὲν πρῶτον ἐπαρχίτο, καὶ Κύνας ἀργυρῆς,
 Ἀντὰρ ἐπιτ' ἄντοισι βέλος ἐχέπευκας ἀφίης
 Βαλλ' αἰεὶ δὲ πυραὶ βέκων καίοντο θαμνίσαι.

Hom. II. 1.

“ The arrows rattled in his quiver, as he moved along in all the fierceness of his wrath. His march was like the Night. He took his station at a distance from the ships, and sent forth a shaft; and the sounding of the silver bow was terrible. His first attack was on the animals, the mules and dogs; but after that, he smote THE ARMY ITSELF with many a deadly arrow, and the funeral piles of the slain blazed frequent through the camp.”

P. 161.

Ταῦτα παῖθ' ὑπὲρ ὕμων, ὑπὲρ τῆς Ἀληθείας, ὑπὲρ τῆς ὑμετέρας
 Πολιτείας,

Πολιτίας, καὶ τῶν Νομῶν, καὶ τῆς Σωτηρίας, καὶ τῆς Εὐσεβείας, καὶ
τῆς Δόξης, καὶ τῆς Ελευθερίας, ὑπὲρ τῶν κοινῇ πᾶσι Συμφερόντων,
ἀνυπολόγηται καὶ διεκέρχεται.

Demosthenes, Περὶ Στιφάνου.

"I present these considerations as the result of accurate and solemn investigation; they are offered in behalf of YOU ALL; in the cause of Truth, your Constitution, and your Laws; for your common Salvation, your Religion, your Honour, and your Liberty."

P. 163.

Ἀπαυγασαὶ Ὀϊὸς Ἐφιδροῦ

Οὐρίος ἐξ ὑπατὸς σκοπῆς ἔχει, ὅς καὶ Σὺ εἶπας
Βουσοῦν ἐξεύσεις!

Callimachus, Hymn. ad Delum. v. 125.

"Look upon "the great Vision" of that guarded mount," see what a power holds his watchful residence on the summit of the cliff, a power able to overthrow you from your foundations!" N. B. The poet is speaking of Mars personified on the highest mountain of Delos.

P. 163.

Τειχία μὲν καὶ λαῖς ὑπαὶ ῥίπης γὰρ πιστοῖσι
Στρυμονίου Βορέαο θεὸς δ' αἰὲν ἀστυφιλικτὸς!
Δηλεὲς φίλη, τοιοῦς Σὺ βουδοῦς ἀμφιβέβηκας.

Callim. Ib. v. 25.

"Ramparts, and walls of stone may be shaken and fall at the blast of Strymonian Boreas; but THE GOD is immovable! Such is the power who surrounds and protects thee, O my beloved Delos."

P. 163.

* An expression adapted from the Lycidas of Milton.

P. 163.

L' alpestro monte, ond' è tronco Peloro.

Dante Purgat. c. 14.

“ The Alpine mountain, whence Pelorus is torn.”

P. 164.

Quæ cum magna modis multis miranda videtur
 Gentibus humanis Regio, visendaque fertur,
 Rebus opima bonis, multâ munita virûm vi,
 NIL tamen HOC habuisse Viro præclarius in se,
 Nec sanctum magis, et mirum carumque videtur.”

Lucret. l. i. v. 728.

“ A Region, long the subject of speculation and wonder
 to all the surrounding nations; a kingdom which abounds in
 every production which is valuable, and which is defended
 by the *internal, consolidated* strength of her own natives;
 yet she appears to have possessed no greater object of love
 and veneration, or more illustrious than THIS MAN.”

P. 164.

Animo vidit; ingenio complexus est; eloquentiâ illumi-
 navit.”

Patereulus concerning Cicero.

“ These subjects he saw by the power of his mind; he
 comprehended them by his understanding; and by his elo-
 quence he cast a brightness upon them.”

P. 166.

La piova maladetta, fredda e greve,
 Regola, e qualità (estrana) e nuova,
 Grandine grossa, ed acqua tinta e neve,
 Per l' aer tenebroso si riversa.

Dante Infern. cant. 6.

“ It

"It was a storm of accursed quality; of rain, cold, heavy, and frequent, with hail stones and sleet, and thick discoloured snow, pouring down in torrents through the darkened regions of the air."

P. 167.

Εὐδεις!—ἀλλ' ὃ Σειο ληλασμένοι εἰμιν, Ἀχιλλεῦ!

Οὐ μὲν ἔνι ζῶντος ἀκηδεῖς, οὐδὲ θανόντος.

Hom. Il.

"Thou sleepest the sleep of death!—But we are not unmindful of thee, O Achilles; in life and in death thou art equally the object of our regard and veneration."

P. 168.

Οἶκον ἄμερον ἀστοῖς,

Ξίνοισι δὲ θιράποντα, γυνήσομαι

Τὰν ὀλβίαν Κορίνθον,

Προβυρον Ποτιδᾶνος, ἀγλαοκυρον.

Ἐν τᾷ γὰρ Εὐνομία ναιεῖ, κασιγνή-

ται τι, Δίκᾳ πόλιον

Ἀσφαλὲς βᾶθρον, καὶ ὁμο-

τροπὸς Εἰρήνη, ταμίαι

Ἄνδρασι πλῆθε, χρυσίαι

Παῖδῃς εὐβελὴ Θιμίτος.

Ἐβελοντι δ' ἀλιξίην ἵβριν, κορυ-

Ματίερα θρασυμυθον.

Ἐν δὲ Μοῖσ' ἀδυνάτοος,

Ἐν δ' Ἀρῆς αἰθεὶ νῆον

Οὐλίαις αἰχμαῖσιν ἀνδρῶν.

Pind. Olymp. Od. 13.

"I record the praises of *Corinth*, a state mild to its own citizens, hospitable to strangers, famed for opulence, the sacred residence of Neptune, whose youth are renowned for courage and ability. There dwells Eunomia, the goddess of well-

well-ordered governments, and her sisters, Justice, the unshaken basis of every state, and Peace, of like manners; the dispensers and arbiters of wealth, the golden daughters of Themis, whose counsel never deceives. It is their wish and purpose to chase away injury, the bold-tongued parent of satiety and insolence.

Here too the Muse breathes out her sweetest, softest inspirations; and Mars himself flourishes anew in the prowess of her youthful heroes."

P. 168.

Hæc Ego non credam Venusinâ digna lucernâ ?

Hæc Ego non agitem ?

Juv. Sat. i. 51.

" Shall I not rouse myself at such a call, and attack them ? Shall I not hold up the torch of Satire to works like these ?"

P. 170.

Μη φιλοχωρεῖν ἐν Πολεὶ μηδένος αὐτοῖς ἀγαθὸν μεταδίδωσθαι.

Dion. Halicarn. l. 5. 63.

" Not to be interested, or take any part in the welfare of a State, which never allowed them to share any advantage."

P. 170.

Οὐδὲν οἱ Ῥωμαῖοι ταπεινωθέντες, ὁ παθὴν οἶκος ἢ τὰς μεγάλαις πολέμοις ἀναρρημένους, καὶ πᾶσας ἀπεγνωκότας Συμμαχικὰς ἐλπίδας, ἀλλὰ ταῖς οἰκίαις δυνάμει πιστεύσαντες μοιαῖς, πολλῶν προθυμοτέρῳ πρὸς τὸν Ἀγῶνα ἐγίνοντο, ὥς διὰ τὴν ἀνάγκην ἀνδρὲς ἀγαθοὶ παρὰ τῆς κινδυνὸς ἰσομένοι, καὶ ἰὰν κατὰ τὴν πράξωσι, ταῖς ἰδίαις ἀρεταῖς κατορθώσαντες τὸν Πόλεμον, ὅθεν κοινωσάμενοι τῆς δόξης.

Dion. Halicarn. Ant. Rom. Hist. l. 5. f. 62.

" The

"The *Romans* were nothing humbled, as might have been expected, engaged as they were in an arduous war, and deserted by all their Allies. But on the contrary, with a firm reliance on their *internal* powers alone, they rushed forward to the contest with still greater alacrity, and with a courage, inspired by danger and necessity. They were bold and confident of their ability (under the guidance of good counsel,) to carry on the war with effect by their own native courage and virtues, without any to participate their glory and success."

P. 171.

Ferro Argolicas foedare latebras.

Virg. Æn. 2.

"To pierce with the sword the inmost concealments of the *Greeks*."

P. 172.

Tu ne cede malis; sed contra audentior ito,

Quam tua te Fortuna finet.

Virg. Æn. 6.

"Suffer not your spirit to be subdued by misfortunes; but on the contrary, steer right onward, with a courage greater than your fate seems to allow."

P. 173.

Ματαιολογων φημα προσεπτατο Ελλαδα μυσσικων, σοφας επιφθορον
τιχρας ονειδος.

Athenæi Deipnosophist. l. 14. p. 617. Ed. Casaub.

"The fame of some vain pretenders to poetry has been noised about *Greece*, to the disgrace of a learned and distinguished art."

P. 175.

P. 175.

PLACE DE LA TRADUCTION.

par Monsieur Peltier.

“ JEAN NORBURY Docteur en Théologie, Chanoine et
 “ Associé à Eton. Agé soixante et huit ans.

“ ETIENNE WESTON, Bachelier en Théologie, Abbé,
 “ Voyageur, Versificateur, ci devant Recteur. Agé cin-
 “ quante ans.

“ CHARLES COOTE,* Docteur en Théologie, Doien
 “ Irlandois. Agé cinquante et deux ans, selon la Registre.

“ EDOUARD TEW, Bachelier en Théologie, Chanoine
 “ et Associé, à Eton. Agé cinquante et sept ans.

“ GUILLOTINES à la Grecque, 25 Floral, Quintidi,
 1796. *Extrait du Registre de la Guillotine Literaire.*”

N. B. Ils sont montés sur l'échaffaut avec assez de
 courage ; a dix heures et un quart du matin leurs têtes sont
 tombées.”

Extrait

* P. S. J'ai reçue une lettre très obligeante de la part de Monsieur Peltier, dont j'ai la plus haute considération, qui m'informé, qu'il y a une petite méprise dans le Registre, au sujet de Monsieur LE DOCTEUR COOTE, TRADUCTEUR celebre. Qu'il n'étoit pas Doien Irlandois, et par conséquent, grand théologien, mais Docteur en Droit Civil en Angleterre, très instruit dans la grammaire Grecque. Monsieur PELTIER, avec le zele le plus édifiant pour la verité, et avec beaucoup d'onction, m'a prié de corriger le Registre et la poésie là dessus ; et m'a informé, que Monsieur NARES, Auteur très aimable en son genre, et editeur de l'ouvrage périodique, (*The British Critick*) la voulût aussi avec beaucoup d'empressement. Malheureusement, c'est impossible ; et j'ai répondu très franchement : “ Mon cher Peltier, quand une fois la tête doctorale est tombée ; eh ! que faire ? ” (Nov. 1797.)

Extrait du Rapport fait AU CONSEIL DES ANCIENS, par
l'Exécuteur de la haute Justice Littéraire.

Communication to the author of the P. of L. by Monsieur
Peltier, editor of "The Picture of Paris, &c. &c."

" PLACE OF TRANSLATION.

" JOHN NORBURY, Doctor in Divinity, Canon and
" Fellow of Eton College. *Aged SIXTY-EIGHT years.*

" STEPHEN WESTON, Bachelor in Divinity; an Abbé, a
" Traveller, and a maker of verses; *formerly Rector of a*
" parish. *Aged FIFTY years.*

" CHARLES COOTE,* Doctor in Divinity, a Dean in
" Ireland. *Aged FIFTY-TWO years, according to the Re-*
" gister.

" EDWARD TEW, Bachelor in Divinity, Canon and
" Fellow of Eton College. *Aged FIFTY SEVEN years.*

" GUILLOTINED *after the Greek fashion, 25th*
" *of Floreal; 5th day of the Decade, 1796."*

Extract from the Register of THE LITERARY
GUILLOTINE.

N. B. *They ascended the scaffold with great resolution; at a*
quarter past ten in the morning their heads fell.

" Extract from the Report made to THE COUNCIL OF
ANCIENTS, by the Executive Minister of Literary Justice."

G

P. 176.

* P. S. " I have received a letter from Monsieur Peltier, for
whom I entertain *the highest consideration*, who has informed me,
that there is a little mistake concerning DR. COOTE, the celebrated
translator. He says, that DR. COOTE was not an Irish Dean,
(and consequently a great Theologian,) but a Doctor in the Civil
Law in England, *deeply versed in the Greek grammar*. Mr. Peltier,
with a zeal for truth of the most edifying nature, and with great
devotion

P. 176.

Αρχεῖτε, Σικελικαὶ τῷ πενθεῖος, ἀρχεῖτε Μῶσαι.

Moschi. Epitaph. in Bion.

“ Begin, ye Sicilian Muses, begin the strain of woe.”

P. 178.

Je trouve dans le libraire *Elmsley*, un conseiller sage, instruit, et discret.

Mr. Gibbon to Mr. Deyverdun. Letters Miscell. Works,
vol. 2. 4to. p. 596.

“ I find in *Elmsley*, the bookseller, an adviser of much wisdom, knowledge, and discretion.”

P. 179.

Ἔστιν ἢ τὸ ὑπὸ σφιν τινα ὈΜΟΣΑΙ μέγα, τὸ δὲ πῶς, καὶ πῶς, καὶ ἐφ’ ὧν καιρῶν, καὶ τίνος ἕνεκα.

Longin. de Subl. sect. 16.

“ An oath is not sublime of itself; but the place, the manner, the occasion, and the circumstance of introducing it, make it so.”

P. 182.

Λοξῶν εἰς διεξοδὸς ἑστων.

Lycoph. Cassand. v. 14.

“ Into all the meandrings of verbal obliquity.”

devotion of mind, has requested me to correct the Register and the Poetry in this particular; and has also signified to me, that the Rev. MR. NARES, a very amiable author in his way, and editor of the periodical work called *The British Critick*, was very eager and solicitous on the same account. Unfortunately, it is wholly out of my power; and I returned an answer with great frankness; “ My dear Peltier, when once a doctor’s head is off, what can be “ done?” (Nov. 1797.)

Ἑταῖρα χρυσία ἢ φορεῖν, δημοσία ἴστω.

"If a courtezan wears ornaments of gold, let them be confiscated, or *let her person be publick*."*

P. 183.

Μηδὲ τὰ Κυπρία προπαροξύτων; ἐπιγραφισθαι τὰ ποιήματα.

Photii Biblioth. pag. 984. edit. 1653.

"The Cyprian verses are not marked with the accent on the ante-penultima."

P. 183.

Ex libris deprehendi hominem ardentis ingenii, variæ lectionis, et multæ memoriæ; alicubi tamen majore copiâ quam delectu, ac dictione tumultuosâ magis quam compositâ.

Erasmi Ep. 1248.

"From his writings I discovered him to be a man of a glowing genius, extensive reading, and comprehensive memory; but in general more copious, than choice; and his style and phraseology rather confused, than clear and chastised."

P. 184.

Figuram animi magis quam corporis complectantur.

Tacit. Vit. Agric.

"Let them rather present us with the features of his mind than of his body."

P. 185.

Si tibi *Mistillus* cocus, *Æmiliane*, vocatur,

Dicetur quare non *T'arat'alla* mihi?

Mart. Ep. lib. 1.

If

* The construction depends upon the mode of placing the accent on the word δημοσία.

" If your Cook's name is *Mystyllus*, why may I not call him also *T'arat'alla*."*

P. 187.

Pleno jure—and usufructuario.

" Not of absolute right, but only† usufructuary."

P. 187.

Supera ut convexa *revifant*,

Rurfus et incipiant *in corpora velle reverti*. ‡

Virg. Æn. 6.

" That they may *revifit* the superior regions, and again manifest an inclination to return to their *corporeal*, *visible forms*."

P. 188.

Τῇ νῦν, καὶ σοὶ τετο, Γέρον, κειμήλιον ἴστω.

Hom. Il. 22.

" Take this reward as a prize, thou venerable *old man*, and preserve it for a memorial of thy skill."

P. 188.

Melioribus olim auspiciis.

" Once under more favourable expectations."

P. 189.

Hoc Juvenem egregium præstanti munere dono.

Virg. Æn. 5.

" I present

* The words *Mystyllus* and *T'arat'alla*, are a play upon two Greek words, which cannot be explained in English.

† Terms in the Roman Law.

‡ This was an Eton allusion to Dr. Norbury's series of old clothes, re-appearing, after having been locked up for many months. It is hardly possible to translate the spirit of it in English.

" I present the illustrious youth with this distinguished mark of my regard, and of his merit."

P. 190.

*Οτι γεγονα Ανη, κατηργηκα τα τε Νηπια.

" When I became a man, I put away childish things."

P. 191.

Sic liceat magnas Graiorum implere catervas. *Hor.*

" In this manner we may attempt to fill up the measure of Grecian literature."

P. 191.

Tunc cum ad canitiem—tunc, tunc, ignoscere—NOLO.

Perf. Sat. 1.

" What? when the hair is absolutely grey with years—do you ask me to overlook such folly?—No; no; no."

P. 194.

Spiritus intus alit; totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.

Virg. Æn. 6.

" The spirit feeds it within; and the soul, by infusion into every member, agitates the mass, and blends itself intimately WITH THE WHOLE BODY."

P. 195.

Dixerat Anchises; natumque unàque Sibyllam
Conventus trahit in medios, turbamque sonantem;
Et tumulum capit, unde omnes longo ordine possit,
Advestos legere, et venientum discere vultus.

Virg. Æn. 6. (1796.)

" Anchises finished his speech, and led his son Æneas and the

the Sibyll into the midst of the Convention, and the buzzing crowd. He then chose a rising ground, that he might observe the whole company as they came successively in review before him, and mark with discrimination their countenances, as they passed by."

P. 197.

Decernunt quodcunque volunt de Corpore nostro.

Juv. Sat. 13.

" They do what they will with our whole body."

P. 197.

Per Solis radios, Tarpeiaque fulmina jurant,
Quicquid habent telorum armamentaria Cœli."

Juv. Sat. 13.

" They swear by the light of the sun, and by the thunderbolts of their TARPEIAN JOVE; by every instrument of warfare in the celestial regions."

P. 198.

Ejectos littore, egenos

Excepi, et regni DEMENS in parte locavi.

Virg. Æn. 4.

" I received them outcasts from their own coasts, in exile, and in poverty; and in an hour of madness, folly, or inconsiderateness, I *almost incorporated* them in the kingdom."

P. 203.

Hæc limina VICTOR

Alcides subiit.

Virg. Æn. 8.

" Through this threshold the Conqueror Alcides himself passed."

P. 63.

P. 205.

Te quoque dignum

Finge Deo!

Virg. Æn. 8.

"Render yourself worthy of the Deity."

P. 205.

Tanquam portum et sabbathum humanarum contemplationum."

Bacon de Augm. Scient. ap. init. l. 3.

"The haven, as it were, and the sabbath of all the contemplations of man."

P. 209.

Vineta cædit sua.

Hor. Ep. ad Aug.

"He prunes his own vineyards."

P. 215.

Naturæ

Perturbatur ibi totum sic corpus, et omnes

Commutantur ibi POSITURÆ PRINCIPIORUM.

Lucret. l. 4. v. 670.

"The whole body and frame of Nature is thus thrown into confusion and disturbance, and the position of every principle is made to change its place."

P. 217.

Γενοµένος εν αγωνία εκτενεστέρον προσευχέτο,

"Being in an agony he prayed more earnestly."

P. 217.

Ἦδη γὰρ μοι σκοτος ἀγνοίας ἅπαντα, καὶ ἀπάτη μελαινα, καὶ
ἀπειρος πλάνη, καὶ ἀτελής φαντασία, καὶ ἀκαταληπτός ἀγνοία.
Ταῦτα τοῖσιν διεξηλθόν, ἐβλοµένος δεῖξαι τὴν ἐν τοῖς δογμασιν ὡσαν
αὐτῶν ἐναντιότητα, καὶ ὥς εἰς ἀπείρον αὐτοῖς καὶ ἀόριστον πρὸς εἰς ἢ
ζητήσεις

ζητησις των πραγµατων, και το τιλος αυτων ατιµαζτον και αχρηστοι,
εργα μηδεν προδηλω και λογω σαφει βεβαιωµενου.

Hermia Διασυρμος (sive Irrisio) των ιξω φιλοσοφων.—

Sub fin. Ed. Paris: Justin. Martyris Op. 1636.

“ In my opinion, the whole of their systems present to us nothing but the gross darkness of ignorance, and the blackness of deceit, with errors wide and infinite; mere fancies, and crude conceptions, and ignorance which sets all comprehension at defiance. I have therefore submitted to examine them, from a desire to point out the contradictions which prevail in their writings, and to shew that they lead into discussions incapable either of limit or of definition; and further to convince you, that the end and result of them all is unsatisfactory and productive of no advantage whatsoever; without any support from matter of fact, or from the evidence of reason.”

P. 218.

Notis et Commentariis perpetuis Doctoris Guillotini.”

“ With the unceasing perpetual notes and commentaries of Doctor *Guillotine*.”

P. 218.

Ὁ πανν.

“ A man of supreme eminence.”

P. 218.

Melliti verborum globuli.

Petron. Arbit. Satyricon. c. 1.

“ The honeyed globules of language.”

P. 218.

Ut magis fit hæc contortionis orationis, quam signorum ortus obitusque, perdiscere.

“ It

"It is far easier to comprehend the doctrine of the rising and setting of the stars, than to understand these strange contortions and eccentricities of speech."

P. 219.

Δυχως εχοντες καὶ μινυριζοντες μελη

Αρχαιομελησιδωνοφρουρηματα.

Aristoph. Vespa, v. 219.

"Holding lights in their hands, and trilling out melodies, and verses "between ancient and modern." (a)

P. 219.

Salva res est; philosophatur quoque jam;

Quod erat ei nomen? Thesaurochrysonicochrysfides.

Plaut. Captiv. A. 2. S. 2.

"The matter is all safe; he actually is setting up for a philosopher; pray what was his name? (b) a strange one."

P. 219.

Convenisse Neptuno majestatique ejus, ut longiore tempore fatus ex eo grandesceret.

Aul. Gell. lib. 3. c. 16.

"It was suitable to the majesty of Neptune, that the offspring of his godship should acquire a more ample form, the time of his gestation being protracted."

H

P. 220.

(a) It is impossible to render the original Greek word in English, which is compounded ludicrously. An explanation could serve no purpose whatsoever.

(b) The name in the original Latin cannot be translated with any effect, for the reason given in the last remark on Aristophanes.

P. 220.

ἔπειθ' ἢ ἀποφῶλοι σῦναι

ἀθανάτων.

Hom.

"For the embraces of the immortals are not ineffectual."

P. 220.

Ἐν ταῖς ἀγαθαῖς χεραῖς, πρὸς τὸ μὴ φύλλομαίνῃ, ἐπιεικῶς καὶ
ἐπιεικῶς τὸν σῖτον.

Theophrast. Hist. Plant. l. 8. c. 7.

"In rich and good soils they thin and lop the corn while it is growing, to prevent its being rank and luxuriant."

P. 221.

In nullum reipublicæ usum *ambitiōsâ loquelâ* inclaruit.

Tacit. Ann. l. 4. f. 20.

"He became celebrated for an affected style, and ambitious *wordiness*, without any advantage whatsoever to the state."

P. 227.

Sint hic etiam sua præmia laudi.

Virg. Æn. l. 1.

"Let merit ever here obtain its reward."

P. 229.

Musarum spondet chorus, et Romanus Apollo.

Sulpicia Sat. v. ult.

"The whole Pierian choir and the Roman Phœbus himself answer for him."

P. 231.

Huic Musæ indulgent omnes, hunc poscit Apollo.

Vida A. P. l. 1. v. 327.

"To him every Muse is propitious, and Apollo claims him for his own."

Ὅθι τ' Ἡὸς πρυμνίης

Ὀκίᾳ, καὶ χοροὶ σισί, καὶ ἀντολαὶ Ἡλίουιο.

Hom. Ody. l. 12. v. 3.

“ Those regions where Aurora has fixed her palace, and holds her festal solemnities, and whence the Sun himself “ begins his state.”*

END OF THE THIRD DIALOGUE.

PASSAGES IN THE PREFACE AND NOTES

TO THE

FOURTH DIALOGUE

OF THE

PURSUITS OF LITERATURE.

Οὐδ' ἀλασκοπὴν εἶχε κρῖων Εὐροσὶχθων·
 Καὶ γὰρ ὁ θαυμάζων ἦτο Πτολεμοῖτι Μάχητι,
 Ὑψι ἐπ' ἀκροτάτης κορυφῆς Σάμῃ ὕλησσης
 Θρηϊκῆς· σὺν γὰρ εἴφαιτο πᾶσα μὲν Ἰδῆ,
 Φαίνοτο δὲ Πριάμοιο πόλις, καὶ τῆς Ἀχαιῶν·
 Αὐτίκα δ' ἐξ ὀρεὸς κατέβησαν παιπαλοῖντες.
 ΤΡΙΣ μὲν ὀρεξάτ' ἰών, ΤΟ ΔΕ ΤΕΤΡΑΤΟΝ ἵκετο τιμῶρ
 Αἶγας, εὐθὰ δὲ οἱ κλυτὰ δῶματα ΒΕΝΘΕΣΙ ΛΙΜΝΗΣ
 Χρυσία, μαρμαίροντα τέτυχται, ἀφθίτα αἶμι.

Hom. Il. 13. v. 10.

“ Neptune, who shakes the earth, was not idle in his observation, as he was seated on the loftiest summit of the wood-crowned Samos, lost in wonder at the contest and the war. From that eminence appeared all Ida, with the city of Priam, and the ships of the Grecians. He then descended from the craggy mountain. *Three* steps he advanced in his march,

* An expression from the Allegro of Milton.

march, and at *the fourth* he reached his destination at *Æge*, where his imperial palace, emblazed with gold and gems, was erected in the depths of the abyfs, unperishable, enduring for ever."

P. 237.

L'ombra sua torna, ch'era dipartita! *Dante Inf. c. 4.*

" His shade, which had left us for a season, is now on his return."*

P. 240.

O procures, cenfore opus est, an Haruspice nobis ?

" O ye chiefs of the land, does this require a censor to punish it, or an augur to explain the prodigy ? Do ye call for the arm of the law, or the lustration of religion ?"

P. 242.

Ἡμεῖς, οἷς ἱεῖρα καὶ ταφοὶ προγόνων ὑπαρχουσιν ἐν τῇ Πατρίδι, καὶ διατρέχειν, καὶ συνθεῖναι μὲθ' ὑμῶν ἐλευθεροὶ, καὶ γαμοὶ κατὰ τὰς νόμους, καὶ κηδεσται, καὶ τέκνα, ἀξιοὶ τῆς ὑμετέρας πίστεως.

Æschines de Falsa Legatione, sect. 11.

" In this our country we have our religious rites, and the sepulchres of our forefathers. Here we enjoy the freedom of intercourse, society, and conversation ; the blessings of lawful marriage, relations, and children, and the charities of life. All these we enjoy in common with you ; and from these obligations we hold ourselves worthy of your trust and confidence."

P. 243.

At vos Trojugenæ vobis ignoscitis, et quæ Turpia cerdoni Volesos Brutosque decebunt.

Juv. Sat. 8. v. 181.

" But ye, who boast yourself of *Trojan* ancestry, find excuses

* Dante is speaking of the shade of Virgil in the Inferno.

excuse for one another; and such actions, as would disgrace the meanest mechanick, are esteemed honourable in men of rank and dignity."

P. 243.

To γὰρ γὰρ εἶσι δαίμονες.

Hom.

"For this is the tribute which we pay to the departed."

P. 246.

Tanquam in pistrinum aliquod detrudi et compingi videtur.

"He seems to be confined, and shut up as in a kind of workhouse."

P. 248.

Quales et quantos viros!

"Men indeed of eminence and of high attainments."

P. 248.

Idoneus quidem meâ sententiâ, præsertim quum et Ipse eum audiverit, et scribat de mortuo; ex quo nulla suspicio est amicitiae causa eum esse mentitum.

Cicero de Clar. Orat. sect. 15.

"In my opinion a competent judge, and for this reason; he was accustomed to hear him speak often, and he did not publish his sentiments on his works till the orator himself was no more. From this circumstance there is no reason to think that he has gone beyond the truth from the partiality of friendship."

P. 249.

Si trapassammo per sozza mistura

Dell' ombre, e della pioggia, a passi lenti;

Toccando un poco la vita futura.

"Thus with slow and wandering steps we passed through the palpable obscure, through the solid temperament of darkness,

darkness, mixed with drizzling rain. Our talk was of the life to come."

P. 251. (8th Edit.)

Episcopatus non est artificium transigendæ vitæ.

Augustini Epist. 58.

"The office of a Bishop was not devised merely to pass away life, (but it is an office of duty, labour, and attention.)"

P. 251. (8th Edit.)

Οἱ δὲ τοῦδε μετιόντες τοῦ τρόπου, φρονηματι τὴν ψυχὴν εἰς ὕψους μετενηγμένοι, διὰ τινες Θεοὶ, τοῦ τῶν πάντων ἐφορῶσι βίον ὑπὲρ τοῦ παντός γενῆς ἱερωμένοι τῷ ἐπὶ πάντων Θεῷ, ψυχῆς διαθίσιν κικαβαρμένης ὀρθοῖς δόγμασιν ἀληθῆς εὐσεβείας, καὶ τοῖς κατ' ἀρετὴν ἐργοῖς τε καὶ λόγοις, οἷς τὸ Θεῖον ἐξίλημμένοι, τὴν ὑπὲρ σφῶν αὐτῶν, καὶ τῶν σφίσι ἐμμελῶν ἀποτέλμασιν ἱερουργίαν.

Euseb. Demonstrat. Evang. l. i. f. 8.

"They, who have thus fashioned their manners, godlike Beings, carried up by devout aspirations to the heavenly regions, superintend the lives of all around them. They are set apart and sanctified unto GOD HIMSELF, who is above all, for the sake of the whole human race; by a spirit and disposition purified from every stain, by the unerring doctrines of true and unfeigned piety, and by words and works according unto righteousness. By these and such actions they offer up a propitiation to the Deity for themselves, and for those of the same common nature, and compleat their hallowed ministry in full consummation."

P. 251. (8th Edit.)

Saltem daretur in sacris literis tranquillè consenescere.

Erasmi Epist.

"May the evening of my life pass in tranquillity, and in the study of the sacred Scriptures."

P. 250.

P. 250,

Quibus occupatus et obsessus animus quantum loci bonis artibus relinquit. *Dial. de Oratoribus; Sec. 29.*

"The mind busied and beset with (political) considerations, finds but few intervals for polite literature."

P. 251.

Corpora lentè augefcunt, cito extinguuntur.

Tacit. Vit. Agric. sub init.

"Bodies are slow of growth, but their dissolution is rapid."

P. 251.

Que ma vue à Colbert inspiroit l'allegresse.

Boileau Ep. 10.

"My presence gave chearfulness to the minister."
(Colbert.*)"

P. 251.

Τὴν μὲν αὐτίαν ἐπιφέροντες τοῖς τὸν Δῆμον καταλύουσιν. Ἀπὸ τῆς
τῆς ἰδίας ἰχθῆρας ἐνέκα, καὶ ἄλλοι χρημάτων ὀφείων ὀφειλομένων ὑπὸ
τῶν λαέσωνται. *Thucyd. l. 3. [81.*

"They endeavoured to impute to them the charge of being enemies to the people. Some were destroyed from private malice, and others because they were the creditors of their murderers."

P. 252.

Trunco, non frondibus, efficit umbram. *Lucan. l. 1.*

"The aged tree casts a shadow with its trunk, not with its foliage."

P. 252.

* Boileau is speaking of the great Colbert, and those who honoured him with their friendship.—Such times are now passed for ever in France, and perhaps in England.

P. 252.

Εν μεταφορῇ ἐστὶν ἐν θεωρεῖν.

Arist.

“ To manage metaphors with discretion, is the mark of a just and comprehensive mind.”

P. 252.

Τῶν Μεταφορῶν εὐδοκίμῃσι μάλιστα αἱ κατὰ ἀναλογίαν.

Aristot. Rhetor. l. 3. c. 10. sect. 3.

“ The metaphors which are drawn from analogy, generally meet with the greatest approbation.”

P. 253.

Οἱ ἐν ταῖς πόλεσιν προστάντες μὲν ὀνόματος ἕκαστοι εὐκρίτους, πλήθους ἰσονομίας πολιτικῆς, καὶ Ἀριστοκρατίας σωφρονος προτιμήσει, τὰ μὲν κοῖνα λόγῳ θεραπεύοντες ἀθλὰ ποιοῦντο, παντὶ δὲ τρόπῳ ἀγωνιζόμενοι ἀλλήλων περιγίγνισθαι. Καὶ ἡ μετὰ ψήφου ἀδικία καταγωγῆς, ἢ χειρὶ κτώμενοι τὸ κράτειν, εἰσὶν οἱ ἥσαν τὴν αὐτὰς φιλονικίαν ἐμπιμπλάναι.

Thucyd. l. 3. sect. 82.

“ The chiefs of the factions had each of them a specious name and pretext. Some held forth a political equality among the citizens, and some, a plan of a more temperate aristocracy. Their speeches had a reference to the common prize of contest, power and sovereignty; and every art was used by the antagonists to defeat each other. Having obtained their ends either by unjust sentences, or by acts of violence, they were prepared to fill up the measure of their crimes and iniquity.”

P. 254.

Ἀπρὸς τῶν ἐρωτῶν ἐξυτρεῖται μάλα.

Pind. Nem. Od. 11.

“ The rage after desires hard to be attained, is increased by the difficulty.”

P. 254.

Tristis FELICIBUS UMBRIS

*Vultus erat; vidi Decios, natumque patremque
 Lustrales bellis animas, flentemque Camillum.
 Abruptis Catilina minax fractisque catenis
 Exultat, Mariique truces nudique Cethegi:
 Vidi ego lætantes, popularia nomina, Drufos,
 Legibus immodicos, ausosque ingentia Gracchos.
 Æternis chalybum nodis, et carcere Ditis
 Constrictæ plausere manus, CAMPOSQUE PIORUM
 POSCIT TURBA NOCENS!*

Lucan. Pharsal. l. 6. v. 784.

"The shades of the happy spirits in Elysium had a gloom on their appearance. I saw the Decii, the parent and the son, souls which might well expiate the guilt of war; and Camillus himself in tears. Catiline stands in frantick exultation with his chains burst and broken asunder, and by him the Marii, terrible of aspect, and the bare, naked Cethegi. I saw the Drusi, names of popular celebrity, Tribunes extravagant in their proposals of laws and decrees; and the Gracchi, gigantick in their enterprises. Bound in the dungeons of Pluto, they rattled their adamantine iron chains in sign of applause; and the guilty inhabitants of Tartarus seemed to claim for themselves the mansions of the just and good."

P. 257.

Fare ogni cosa *di nuovo* in quello stato; nelle Città fare *nuovi governi con nuovi nomi*, con nuova autorità, con nuovi nomini, fare i poveri ricchi, disfare delle vecchie città, cambiare gli abitatori da un luogo ad un altro, e in somma, non lasciare cosa niuna intatta, e che non vi sia nè grado, nè ordine, nè stato, nè ricchezza, che chi la tiene non riconosca da te. *Machiavel. Discorsi. lib. 1. cap. 6.*

I

"To

“ To create all things anew in that state; to make new offices of government with new names, with new authority, with new men; to make the poor rich; to dismantle ancient cities; to transport the inhabitants of one place to another; and briefly, to leave no one thing or condition of life untouched, and not to suffer the existence of any one species of rank, or order, or state, or possession, without an acknowledgement of YOUR having granted it, and that the occupier holds it OF YOU.”

P. 258.

Nisi Bellum Gallicum exoriatur.

Lex de Vacazione.

“ Except in the case of a *Gallick* war.”——The law concerning exemptions from military service.

P. 258.

Ου μὴν ἀλλὰ μέγαν ἢ τε χώρα παρειχε φόβον, δια τὴν γειτνιασιν, ὁμοῦ καὶ προσοικῶ πολέμῳ συνοιστομενοῖς καὶ τὸ παλαιὸν αξίωμα τῶν Γαλατῶν, ὃς μάλιστα Ῥωμαῖοι δεῖσαι δέκασιν. αἰτε δὴ καὶ τὴν Πόλιν ὑπ’ αὐτῶν ἀποβαλόντες, ἐξ ἐκείνης δὲ θεμενοὶ Νόμον, ἀτέλεις εἶναι τῆς στρατείας τῆς Ἱερῆας, πλην εἰ μὴ Γαλατικὸς ἐπιλθοῖ Πόλεμος. Ἐδῆλν δὲ καὶ τὸν φόβον αὐτῶν ἢ τε Παρασκευῇ. Μυριάδες γὰρ ἐν ὁπλῆσι ἅμα τούτοις Ῥωμαίων ὅτε πρότερον, ὅτε ὕστερον γινέσθαι λέγονται.

Plutarch. Vit. Marcelli, p. 244. vol. 2. Ed. Bryan.

“ Moreover the country itself, from its vicinity, and the ancient renown and valour of *the Gauls*, was an object of considerable terror to the Romans who were about to undertake a war so near home, and upon their own borders. In particular, as the Gauls had once taken their city. On this account they made a special law, that the priests should enjoy an exemption from all military service, except in the case

case of a Gallick war. The very preparation itself proved the nature of their apprehension. For it is not recorded, that the Romans ever had so many *myriads* in arms at one time, either before or since that period."

P. 259.

Ut oportet, Bello Gallico, ut majorum jura moresque præscribunt, Nemo est, Civis Romanus, qui sibi ullâ excusatione utendum putet."

Cicero pro Fonteio, Sect. 16. sub fin.

"There is not a man, worthy of being a Roman citizen, who would think of availing himself of any indulgence, or exemption from service, in the time of a *Gallick* war, according to the laws and customs of our ancestors."

N. B. The object of that oration of Cicero was to inculcate this doctrine; "Gallis fidem non habendam, hominibus levibus, perfidis, et in ipsos Deos immortales impiis:" *i. e.* "That no trust or confidence whatsoever should be placed in the Gauls, a nation fickle, perfidious, without faith, and impious against the Gods themselves."

P. 259.

Vocem adyti dignam templo.

"A voice from the interior shrine, worthy of the temple."

P. 259.

ΟΥΤΕ ΤΙΣ ΣΤΕΙΝΕΙΤΕΣ ΘΕΩ, ἢ μὴ Διὶ Πατρὶ.

Hom. Il. 6. c. 227.

"He poured no libation from this cup, to any of the gods, save to Jove alone."

P. 263.

In sua templa furit, nullâque exire vetante

Materiâ, magnamque cadens, magnamque revertens

Dat

Dat stragem latè, sparfosque recolligit ignes.

Lucan. l. 1.

"The thunderbolt rages against its *own* temples, and without any matter to obstruct it, both in its fall and in its return, spreads devastation far and wide, and collects again its scattered fires."

P. 263.

Talibus ex adyto dictis Cumæa Sybyllo

Horrendas canit ambages, antroque remugit

Obscuris vera involvens.

Virg. Æn. 6.

"In words like these the Sibyll utters her tremendous oracles of dubious import, and sounds them forth from the cavern, blending truth with obscurity."

P. 264.

Europæ hæc Vindex Genio decora alta Britanno.

Inscription at Blenheim Palace.

"The avenger of Europe dedicates these lofty trophies to the Genius of Britain!"

P. 265.

Προς το αἰδιον ἐέλπειν.

Plato.

"He looked to that which is eternal and incorruptible."

P. 266.

Conditur omne

Stellarum vulgus, fugiunt sine nomine signa.

Manil. Astron. l. 1. 477.

"All the company of the stars hide themselves, and the constellations pass away without a name."

P. 267.

Τῇ μὲν ἐμπειρίᾳ πολεμικῶς, τῇ φύσει φιλοπολεμῶς· τῷ δὲ ἄλλῳ
τρόπῳ

τροπῶν σωφρον, φιλανθρώπος, Ἑλληνικῆς παιδείας καὶ λόγων, ἀχρὶ τῆς
τιμῆς καὶ θαυμάζειν τὴν κατεργασμένην, ἐραστὴς.

Plutarch. Vit. Marcelli. p. 242. vol. 2. Edit. Bryan.

"He was an experienced warrior, and his nature inclined him to military pursuits. But as to the other habits of his life, he was temperate and collected, of a philanthropick disposition, and so attached to Greek literature and Greek writing, as to make the professors of them the objects of his praise, and even of his veneration."

P. 270.

Primâ vel voce Canentis

Concedunt, carmenque timent audire secundum.

Lucan. l. 6. v. 527.

"They yield to the first notes of the enchanter, and tremble to wait for the second invocation."

P. 272.

Exequiale sacrum, carmenque minoribus umbris

Utile.

Stat. Theb. l. 6. v. 123.

"That funeral dirge, that strain which appeases the minor shades."

P. 275.

Οὐκ ἥσυχος

Δαφνηφάγων φοιᾷ ἐκ λαιμῶν ὄπα.

Lycophron. Cassand. v. 3.

"He could not rest; but nourished, as he was, with the laurel of Apollo, poured forth his oracular strains."

P. 277.

Hic Cimbros et summa pericula rerum

Excipit, et solus trepidantem protegit urbem.

Juv. Sat. 8. v. 249.

"He sustained the attacks of the Cimbri, and met the
last

last extremities of the state, and by his single prowess supported the city in all its terrors."

P. 278.

Ταυτα παντα λογισμῳ λαβὼν, ἡσυχίαν ἔχων καὶ τὰ αὐτὴ πρᾶ-
των, οἷον ἐν χειμῶνι κοινοῖται καὶ ζαλῆς ὑπο πνεύματος φερομένη
ὑπο τειχίων ὑποστὰς, ὄρων τῆς ἀλλῆς καταπιμπλαμένης αἰομίας,
ἀγαπᾷ εἰ πῃ αὐτὸς καθάρως ἀδικίας τε καὶ ἀγροσίων ἐργῶν, τὸν τε
ἐνθαδὲ βίον βιωσεται, καὶ τὴν ἀπαλλαγὴν αὐτὴ μετὰ καλῆς ἐλπίδος
ἰλιῶς τε καὶ ευμειῆς ἀπαλλαξεται.

Plato de Republica, l. 6. p. 496. Op. vol. 2. Edit.
Serrani.

"Such a man, taking all these things into his consideration, living in quietness and tranquillity, (like one who takes shelter when the storm is raging,) occupied wholly in his own concerns, and seeing the world around him filled with all manner of iniquity, is contented to pass the time of his sojourning here in peace; pure himself from all unrighteousness and the works of unholiness, and with calm confidence expects his dismissal and departure in all the fulness of hope."

P. 282.

Questi erano gli scherzi d'una penna poetica, non gli sentimenti d'un animo catolico.

"These were only the sportive fancies of a poetical pen, not the serious opinions of a *catholic* mind."

P. 283.

Les Romains eurent aussi leurs Allegories sur le double soleil successif de l'année; ils l'appliquerent à leur Remus & Romulus. Les noms sont allegoriques, et tous relatifs à l'année.

Mr. Gebelin's Primitive World analyzed and compared with the modern. Vol. 4. p. 264.
"The

" The Romans had also their allegories upon the *double sun* in its succession at different times of the year. They applied them to their *Remus* and *Romulus*. The names are allegorical, and all of them *relate to the year*."

P. 284.

Ils en firent la fête des *Lemures* pour des *Remures*, &c.

Ib. p. 263.

" They changed the festival of the *Lemures* into *Remures*."

P. 284.

Nous avons vu dans le chapitre precedent, que *Romulus* étoit LE SOLEIL ; que tout le prouvoit. *Ib.*

" We have *seen* in the preceding chapter that *Romulus* was THE SUN ; that every argument *proved* it !"

The proof is this. " Le nom de sa mere, celui de son pere, son frere, la mort de son frere, (REMUS) son propre nom, &c. &c. *Q. E. D. Ib.*

" The name of his mother, that of his father, his brother, the death of his brother (Remus,) his own name, &c."

Q. E. D.

P. 284.

Ce qu'exprimoient à cet égard les Grecs par l'Apothéose d' Hercule, les Romains l'exprimerent par l'Apothéose de Romulus. *Ibid.*

" What the Greeks meant to express by the Apotheosis of Hercules, the Romans expressed by the Apotheosis of their Romulus."

P. 284.

Quirinus (nom de Romulus) la traduction littéraire de *Melcarthe*, ou *Melicerte*, que portoit *Hercule* chez les Tyriens, EST UNE AUTRE PREUVE, qu'on regardoit *Romulus* comme le Soleil.

Gebelin. Ib. p. 269.

" Quirinus

" Quirinus (a name of Romulus,) being the literal translation of *Melcarthe*, or *Melicerta*, among the Tyrians, is ANOTHER PROOF, that they considered *Romulus* AS THE SUN."

P. 284.

Deliramenta doctrinæ.

" The wild speculations of learned men."

P. 285.

Si CAPTIVOS *aspiceres*, Molossi, Theffali, Macedones, Bruttius, Apulius; *si* POMPAS, aurum, purpuræ, signa, tabulæ, Tarentinæque deliciæ. *Flori Hist.* l. i. c. 18.

" If you regard *the captive* nations, behold the Molossi, the inhabitants of Theffaly, and Macedonia, the Bruttians and those of Apulia; if you consider the splendid ornaments of other countries, look at the gold, the purple, the statues, the pictures, and all the luxuries of Tarentum."

P. 287.

Negatas artifex sequi voces. *Prolog. ad Pers. Sat.*

" He attempts to express the language which nature has denied him."

P. 287.

Attaquer Chapelain? ah, c'est un si bon homme ;
Il est vrai, s'il m'eut crû, qu'il n'eut point fait des vers ;
Il se tue à rimer. Que n'écrit il en prose ?
Voilà ce qui l'on dit ; *et que dis je autre chose ?*

Boileau Sat. 9.

" What? attack poor Chapelain? ah, no; he is such a very good sort of man. To be sure, if he had taken my advice, he would never have made verses. He absolutely exhausts and *kills himself with rhyming*. Why does he not write

write prose?—This is what the world in general says of him; and do I say any thing else?

P. 283.

Ego si risi, lividus et mordax videar? *Hor.*

“ If I indulge myself in a smile at such trifling follies, must I of necessity be an envious and malicious tempered man? Surely not.”

P. 288.

Munus Apolline dignum. *Hor. Ep. ad August.*

“ An offering worthy of Apollo.”*

P. 289.

Criticus, assuetus urere, secare, inclementer omnis generis libros tractare, apices, syllabas, voces, dictiones confodere et stylo exigere, non continebit iste ab integro (REIPUBLICÆ NOSTRÆ) statu crudeles unguēs? &c. &c.

Orat. P. Burmanni Lugd. Bat. 1720.

“ A mere critick, whose whole business is to torture, hack, and abuse without mercy, every book of every description; to stab, or reduce with his pen, all commas, syllables, points, words, and sentences; will not such a man withhold his unrelenting talons, from attempting to destroy the good order and government of such a kingdom as this?”

P. 290.

Πτελον το μεγα Κομπολακιθι πεισιν.

Aristoph. Acharn. sub fin.

“ The principal feather of the vain-glorious bird is plucked and fallen.”

K

P. 294.

* Horace is speaking of the Palatine library, erected at Rome by Augustus.

P. 294.

Πασαν Ποιητικὴς ἔξιν διαλαμπέσαν.

Procli Comment. in Πολιτείαν Platonis, p. 403. Edit. fol. Basil. 1534.

“ The very form, substance, and image of Poetry in all its brightness.”

P. 294.

Ὅταν ἐνθουσιάζων καὶ ταῖς Μουσαῖς κατοχὸς ὢν, κατὰ τὴν πρώτην ἐνεργίαν καὶ ἐνθεὸν Ποιητικὴν.

Procli ut sup.

“ When feeling the power of enthusiasm, and fully subdued by the influence of the Muses, he calls forth into action all the primal, original, and divine energies of poetry.”

P. 295.

Τὴν τῶν Ποιητῶν μανίαν κινημένην τε καὶ κινῶσαν, καὶ πληρημένην ἀνῶθεν, καὶ εἰς ἄλλα διαπορθμειώσαν τὴν ἐκείθεν ἐλλαμψίν.

Procli Comment. ut sup. in τρεῖς Ἰδιὰς τῆς Ποιητικῆς.

pag. 401.

“ The enthusiasm of poets, when it is roused and set in motion, and communicates the impulse to others; when it receives its fulness from above, and diffuses to all around the light imparted from heaven.”

P. 295.

Κληῖζω Μουσας ξυνην ὅπα γηρύσασθαι,
Παμφῶνοις ἰαχαισὶ παναεμονιαῖσι τ' ἐρῶαῖς,
Ὅιον ἐπ' Αἰακίδῃ στήσαι χορὸν ἐκκληῖξαν
Ἀθανάτων μανιαῖσιν, ἑμμερειαῖσι τ' αἰοδαῖς.
Ἀλλὰ γὰρ Μουσῶν ἱερός χορὸς ἀπυσώμεν,
Εἰς ἐν ἀποπνεύοντες αἰοιδῆς τεύματα πάσης,

Υμνῷ

Ἕμῃ καὶ ἐν μισσαίῳ Εὐφροῆς Καρυχαίου.

Porphy. in Vita Plotini; Oper. Plotin: Ed. Ficini.

Basil. MDXXC.

"I call upon the Muses to send forth their united voices, full and symphonious, in all the varied power of harmony; such as they are recorded to have celebrated in choral bands at the tomb of Achilles, in Homerick strains and immortal inspiration. Let us therefore, the sacred Pierian choir, join and breathe in one all the fulness of the song; and I, Apollo with the clustering locks, seated in the midst of you, will myself preside."

P. 296.

Ὁρῶ ἢ φύσις τῆ ὕψι σου πρὸς τὰ μαθήματα.

Marcellini Vit. Thucyd. p. 8. Edit. Hudsoni Oxon.

"The disposition of your son has a strong impulse to learning and the sciences."

P. 296.

Legere si desideras,
Vaces oportet, Eutyche, a negotiis,
Ut liber animus sentiat vim carminis.
Ego, quem Pierio mater enixa est jugo,
In quo tonanti sancta Mnemosyne Jovi,
Fœcunda novies, artium peperit chorum;
Quamvis in ipsâ pene natus sim scholâ,
Curamque habendi penitus corde eraserim,
Et laude invitâ in hanc vitam incubuerim,
Fastidiosè tamen in cætum recipior.
Rem me professum dicet aliquis jam gravem;
Sed literatæ cum sim propior Græciæ,
Cur somno inerti deferam Patriæ decus?

Phædrus. l. 3. Prolog.

"If you are desirous to read and study works like these,
you

you must be free from the cares and anxieties of business, that your mind may be at full liberty to comprehend the force of poetry. As to myself, though I was produced on the very mountain of the Muses, where the consecrated Mnemosyne, with her nine offspring, bore to Jove the whole choir of the arts; though I was born in their very school; though I have obliterated from my soul the very traces of the love of money and possessions; though I have adopted and exercised the profession, against even the appearance of success; yet it is with reluctance that I am received and enrolled in the assembly. I may be told, I have undertaken a work of weight and dignity; but, allied as I am to all the literature of Greece, why, from indolence and sloth, should I abandon the honour of my native country?"

P. 296.

Neque enim Aonium nemus advena lustro,
Nec mea nunc primis albescunt tempora vittis.

Stat. Achill. l. 1. v. 10.

"I wander not through the Aonian grove with the steps of a stranger; nor are my brows now, for the first time, encircled with the fillets of the Muses."

P. 297.

Helas! je n'ai point vû ce séjour enchanté,
Ces beaux lieux où Virgile a tant de fois chanté;
Mais j'en jure et Virgile et ses accords sublimes,
J'irai; de l'Apennin je franchirai les cimes,
J'irai, plein de son nom, plein de ses vers sacrés,
Les lire aux mêmes lieux qui les ont inspirés.

De Lisle. Les Jardins. L. 1.

"Alas! I have never visited that abode of enchantment, those scenes of beauty and delight, where Virgil hath so often sung. But I swear by the poet and his sublime strains, I
will

will visit them ; I will pass the summits of the Apennines ;
I will repair thither, full of his great name, full of his con-
secrated verses, and repeat them among the very scenes them-
selves which inspired the bard."

P. 302.

Et meæ, si quid loquar audiendum,
Vocis accedet bona pars.

Hor. Od.

" And, if any opinion of mine is worthy of attention, I
will give it freely in his favour."

P. 302.

Sic gemmas vaginæ in fronte solebat
Ponere zelotypo Juvenis prælatus Hiarbæ.

Juv. Sat.

" In this manner did Æneas place the gems of honour in
the very front of the scabbard."

P. 303.

Στιντορι εισαμενος μεγαλητορι χαλκιοφωνω,

Ὅς τοσοι ἀνδρασιν ὅσοι ἄλλοι πεντηκοντα.

Hom.

" Like Stentor, with a heart of courage, and a voice of
brass, whose speech was equal to that of fifty men united."

P. 303.

Vicinas alii Veneres, Charitumque choreas
Carminе concelebrent ; nos Veri dogma severum,
Triste sonant pulsæ nostrâ testudine chordæ.

" Let others celebrate in song the charms of many a
neighbouring Venus, and the dances where the Graces
preside ; it is our province to record the austere doctrines
and decrees of Truth. The chords of our lyre sound in
deeper and more solemn tones."

P. 304.

P. 304.

Ὅσον ὃ τῷ πολλῶνος ἐσισῶτο δαφνίδος ὄρπηξ!

Ὅσα δ' ὅλον το μελαθρον! ἱκας, ὅστις ἀλιτρος

Και δὴ πε τα θυρετρα καλῶ ποδὶ Φοῖβος ἀρασσαί.

"How is the branch of Apollo's own laurel shaken!
how is the whole temple convulsed! Hence, avaunt, ye
profane. Apollo himself approaches; and the sound of his
steps in the threshold is propitious!"

P. 304.

De lodice parandâ

Attonitus Doctor.

Juv. Sat. 7.

"A *house-wife* doctor, or schoolmaster."

P. 306.

O nondum cognita divûm

Munera! virtutis custos et amica pudori,

Luxuriæ frænum, vitæ tutela!

Prudentius.

"O ye gifts of the gods not yet fully understood! All-
hail, Frugality, thou guardian and friend of virtue and
modesty; thou curb of luxury, and tutelar genius of life
itself!"

P. 308.

In quâ Ego nactus, ut mihi videbar, locum refecandæ
libidinis et coercendæ Juventutis, vehemens fui, atque
omnes profudi vires animi atque ingenii mei, non odio
adductus alicujus, sed spe reipublicæ corrigendæ et sanandæ
civitatis. Afflicta est Respublica!

Cic. Epist. ad Attic. l. i. Ep. 18.

"Being, as I thought, in possession of the vantage ground,
with the opportunity of cutting up the roots, or of curbing
the headstrong impetuosity of youth, I was earnest in my
endeavour, and exerted every faculty of my courage and
understanding,

understanding, not from dislike or hatred to any one, but from an honest hope of correcting the errors, and healing the disorders of the state. The Republick is sorely smitten and afflicted !”

P. 308.

Salve, magna parens doctrinæ, *Etonia* tellus,
Magna Virûm !

“ Hail to thee, Eton, Thou great nursing mother of learning and of men !”

P. 308.

Mussat tacito Doctrina timore.

“ Learning is struck dumb with apprehension.”

P. 309.

Academia degli Arcadi, et degli Buffi caricati.

“ An academy of Arcadians and Italian *Buffos* or comedians.”

P. 309.

Uni quippe vacat, studiisque odiisque carenti.

Newtoni lugere genus.

“ I have leisure, without prejudice or partiality, to drop a tear on the degenerate race and kindred of NEWTON.”

P. 310.

Stupet æere primo :

Quæ loca ? qui fluctus ? ubi Pelion ? omnia versa,

Aut ignota videt ; dubitatque agnoscere matrem.

Statius Achill. l. 1.

“ Achilles stands astonished as he first breathes that air. He asks, what places are these ? what waves he hears ? where is his beloved Pelion ? he finds all things either
overthrown

overthrown and altered, or strange to his view; and he even hesitates to acknowledge his own mother."

P. 311.

ΓΕΝΟΣ ΕΚΛΕΚΤΟΥ, ΛΑΟΣ ΕΙΣ ΠΕΡΙΠΟΙΗΣΙΝ, ΒΑΣΙΛΕΙΟΥ ΙΕΡΑΤΕΥΜΑ.

"A chosen generation, a peculiar people, a royal priesthood."

P. 312.

Jam Thebæ juxta, et tenebrosa vorago.

Stat. Theb. l. 6.

"The scenes of Thebes are not far off; and the gulph of darkness is yawning before us."

P. 316.

Quis gremio Enceladi doctique Palæmonis affert,
Quantum grammaticus meruit labor?

Juv. Sat. 7.

"Who confers the tribute of reward on Enceladus and the learned *Palemon*, in proportion to the labours and fatigue of publick instruction?"

P. 316.

Status dicitur a *stando*, quia quando quis habet unam bonam *Præbendam*, tum dicimus, *Is bene stat.*"

Epistola Obscurorum Virorum.

"The word "*statè*" (or condition of life) is derived from "*to stand*," because when a man is in possession of one good *prebend*, we say, *he stands well in the world.*"*

P. 317.

Recorderis Marescottum nostrum tria se sacræ arti nostræ
(Medicæ

* The Latin words are ludicrous.

(Medicæ scilicet) debere professum, quibus caruisset, si propositum a parentibus sacerdotium suscepisset; scilicet, sanitatem athleticam ætatis anno 82mo, *centum aureorum millia*, atque intimam innumerorum illustrium amicitiam.

Sammarthani Elogia, p. 83. et 84.

“ You remember our friend Marefcottus used to say, that he was indebted to our sacred art (of medicine) for three things, which he never should have enjoyed, if he had taken upon him the order of priesthood, as his parents proposed to him. The advantages were these: a strong athletick habit of body to his eighty-second year; a *hundred thousand pounds*; and an intimate acquaintance and friendship with men of rank and eminence.”

P. 317.

Siccat inæquales calices Conviva Sacerdos:

“ The Priest is invited, but *not* to an *equality* in the glasses.”

P. 317.

Ipsè capillato diffusum consule potat.”

Juv.

“ My Lord himself drinks of the most costly vintage matured by years and good keeping.”

P. 318.

E ben cosa certa, che PAOLO, come quello che era d'animo grande e de vasti pensieri, teneva per sicuro di poter rimediare à tutti i disordini *per la sola sua autorità pontificale*, nè riputava di aver bisogno in ciò di Principe alcuno; solito di non parlar mai con gli Ambasciadori, se non intonandogli nelle orecchie, che EGLI ERA SOPRA TUTTI GLI PRINCIPI; che non voleva che alcuno d'essi domesticasse seco, *che poteva mutar regni*, che era Successor di chi ha deposto Ré et Imperadori.

Sarpi Istor. di Concil. Trident. lib. 5.

L

“ It is

“ It is a certain fact, that Pope PAUL the Fourth, who was a man of a great mind, and of immeasurable thoughts and designs, was convinced, that he could HIMSELF rectify all the disorders of the state, by his pontifical authority alone. He never conceived the necessity of having recourse to any prince in these affairs. It was his custom, never even to converse with the ambassadors, without thundering in their ears, that HE himself was above all Princes and Potentates; that he would not suffer any one of them to live in habits of familiarity with HIM; that HE could change and dispose of kingdoms; that HE was the direct successor of HIM, who had cast down and deposed kings and emperors.”

P. 319.

Ubi Papa, ibi Roma! in sæcula sæculorum.

“ Wherever the Pope resides, there is Rome! for ever and ever, till time shall be no more!”

P. 321.

Crimine ab uno

Disce omnes.

Virg. Æn.

“ From one single offence, learn the nature of them all.”

P. 321.

A. D. 1544. Merindoliani et Caprarienses, &c. existentisque *Reliquia Albigensum* sequentem fidei suæ confessionem obtulerunt Francisco I. Regi Galliæ, quam a majoribus quasi per manus acceperunt, abhinc anno post Christi Incarnat. 1200, &c.

Sandii Histor. Ecclesiast. p. 425.

“ In the year 1544, the Merindoliani and the Caprarians, &c. the poor existing remnant of the *Albigenses*, presented to Francis the First, King of France, the following Confession of

of Faith, which they had received by uninterrupted tradition from their ancestors, from the year of Christ, 1200, &c."

P. 322.

Σφιγγος κελαινης γηεν εκμαιεμενος.

Lycophron. Cassandra, v. 7.

" In imitation of the oracular voice of the obscure Sphinx."

P. 324.

O magnâ facer et superbus umbrâ.

Stat. Sylv. l. 2. Carm. 7.

" Hail to thee, in awful concealment, and conscious pride; great is the shadow of thy name!"

N. B. Junius's motto to his Letters is, "*Stat nominis umbra.*" Lucan.—"*There is only the shadow of the name.*"

P. 326.

State super vias antiquas.

" Stand firm upon the old paths."

P. 327.

Cur non omnia?

" Why are they not all so?"

P. 328.

Quis rapiet ad se quod erit commune omnium?

" Who will be eager to appropriate to himself what is generally expressed?"

P. 328.

Qui se fera connoitre mal à propos?

" Who will make himself known out of season, and without necessity?"

P. 328.

P. 328.

Unde Doctoris titulo gloriantur, nisi ut doceant?

Erasmi Epist. ad Cardinalem Louanium. 1520.

“ Why do they glory in the title of *Doctor*, but to instruct and teach others?”

P. 330.

Εγγραφή απο Ρωμης, ὅτε ἐκ δευτερῆ παρῆστη Παυλος τῷ Καίσαρι Νερῶνι.

“ The epistle was written from Rome, when Paul stood before Cæsar Nero for the second time.”

P. 332.

Negotium Ædilibus dedit, ne quem posthac in foro paterentur, nisi positis lacernis, togatum consistere.

Sueton. Oſtav. cap. 40.

“ He gave it in strict charge to the Ædiles, not to suffer any Roman who wore the toga or gown, to remain in the forum, except he laid aside the *Lacerna* * or *Pænula*.”

P. 332.

Multo stillaret Pænula nimbo.

Juv. Sat. 5.

“ When the pænula, or cloak, was dripping with the rain.”

P. 333.

Εν συναρμολογᾷ ἀδιαλυτῷ κατὰ λόγον ἀριστον.

Plat. Timæi Locri. de anima mundi. Plat. Op. Edit.

Serrani, vol. 3. p. 95.

“ In

* The *Lacerna* was a garment worn over the toga or gown, in bad weather; but chiefly on a journey. The old Scholiast on the first satire of Persius, v. 68. calls the *Lacerna* and *Pænula* both, *Pallia*. The *pallium* was a long open manteau.

“ In an indissoluble connection and agreement according to the rules of the best reason.”

P. 333.

O Vecchi, ch'avete *bisogno* di moglie, c.

Opera. Scuola de' Maritati.

“ O ye old fellows, who feel that you *have need* of a wife, &c. &c.”

School for Husbands.

P. 335.

Cum referata viget genitabilis aura Favoni,

Doctores primum ærii te, Diva, tuumque

Significant initum, &c. &c. &c.

Lucret. l. 1.

“ When the genial breeze of Favonius begins to blow, the ætherial race first declare the power of thy impulse, thou goddesses of soft desire,” &c. &c.

P. 336.

Longa est injuria, longæ

Ambages.

Virg. Æn. 1.

“ The account of the injurious transaction is rather long, and the particulars of it tedious.”

P. 336.

O Fortunati, quorum *pia* tecta resurgunt!

Æneas ait, et fastigia suspicit urbis.

Virg. Æn. 1.

“ Hail, fortunate and favoured people, whose *temples* and palaces are rising again under such auspices!”—Such were the words of *Æneas*, as he was surveying the pinnacles of the city.”

P. 338.

P. 338.

Fortunæ majoris honos, erectus et acer.

Claudian.

“ A man who reflects honour on his distinguished situation, and opulent fortune ; of an erect and independent spirit.”

P. 338.

Carbonem pro Thesauro.

Proverb.

“ A coal instead of a treasure.”

P. 339.

Oceano libemus, ait.

Virg.

“ Let us pour forth our libations to the Ocean.”

P. 339.

Privatis majora focis.

Juv.

“ Too expensive for a private man's purse.”

P. 339.

D'où ce visage enfin, plus pâle qu'un rentier,
A' l'aspect d'un arrêt qui retranche un quartier ?
Qui vous a pu plonger dans cet humeur chagrine ?
A-t-on par quelque édit réformé la Cuisine ?

Boileau, Sat. 3.

“ Whence is that look, paler than a stock-holder at the sight of a decree, which cuts off a quarter of his income ? Who, or what, has plunged you so deeply in chagrine and melancholy ? Is there any edict in force *for the reformation of the kitchen ?*”

P. 340.

Prens moi le bon parti ; laisse là tous les livres ;
Exerce-toi, mon fils, dans ces hautes sciences.
Prens, au lieu d'un Platon, ce Guidon des finances.

Boileau, Sat. 8.

“ Be

"Be advised, my son; choose what is useful; lay aside all your books and your studies. Be conversant in these sublime sciences; fling away your Plato, and take this *Guide* to the knowledge of finance."

P. 340.

Fame rabidâ tria guttura pandens. *Virg. Æn. 6.*

"Opening his *triple* throat raging with hunger."

P. 340.

Vitâ cedat, uti conviva satur. *Hor.*

"May he take leave of life, as a guest satisfied with his entertainment."

P. 342.

Rendono un alto suon, che a quel s'accorda

Con che i vicin cadendo il Nilo afforda.

Ariosto, O. F. l. 16.

"They send forth a sound, loud and deep as the Nile, when he deafens the neighbouring shores with all his cata-racts."

P. 343.

Soyez plutôt maçon, si c'est votre talent,

Ouvrier estimé dans un art nécessaire,

Qu'écrivain du commun, et pöete vulgaire.

Boileau, A. P. ch. 4.

"Better be a mechanick, a builder, a mason, if such is your talent, a workman of character in some necessary art or trade, than an ordinary writer, or a common maker of verses."

P. 344.

Par classes et par titres,
Dogmatizer en vers, et rimer par chapitres.

Boileau, Sat. 8.

“ By divisions of subjects, and heads of sections, to dogmatize in verse, and rhyme chapter by chapter.”

Ταυτα ὑμῶν τῆς ἡδοναθίας τὰ ἀρχιτυπα, αὐταὶ τῆς ἱερῆς
αἱ θεολογίαι, αὐταὶ τῶν συμπορευόντων ὑμῖν Θεῶν αἱ διδασκαλίαι.—
Πάνιοι, καὶ γυμναὶ κοραὶ, καὶ μοριῶν ἑτασίς ταις γραφαῖς ἀπογυμ-
νῆται.—Ἡταιρῆκεν ὑμῖν τὰ ὤτα, πιπορευκασὶν οἱ ὀφθαλμοί, αἱ
οἶφες μίμοιχευκασιν. Ὡς βίασαι τοὺς ἀνθρώπους, καὶ τὸ ἰδίον τὸ
πλάσματός ἐλεγκὼν ἀπαρξάντας!—κτλ.

Clement. Alexandrini Λόγος προτρεπτικός seu Admonitio ad Gentes.

p. 30, &c. Edit. 1616.

“ These are the archetypes, the exemplars of your soft and delicate life; these are the shameful and scandalous tenets of your theology; these are the doctrines of your fornicating gods.—As to pictures or images; you have the little figures of Pan, and naked girls, and obscene protrusions in forms gross and palpable. Your very ears are impure; your eyes have committed fornication; your countenance is adulterous. Shame! shame! ye have done violence to the nature of man, and by your corruptions ye have debased all that is divine in his composition.”

Ἄλλο τι μοι νοδὸν ἤθελς περιμνημονεύσαι τὰς τῶν Ἀνθρώπων εὐδ' ὅτι
οἶμαι· ἅπαντα γὰρ αὐτὰ καὶ τῆς ψυχῆς παθὴ ὅτος αὖ ἀξιοχρεῖως
σημῆται διαρκῶς ἐν. Ἐπεὶ ὅστις ἀλογησας τὴν ὑπὲρ τῶν πεπραγμένων
αἰσχύνῃ,

αισχυνη, ex απαξιοῖ τοις εντυγχανουσι βδελυρος φαινοθαι, τω δὲ
 εὐμια παρανομίας αταρπος αδατος· αλλα την αναιδιαν αι τε μετωπε
 περιβλημενος, ῥᾶστα τε και εὐδην ποιω ες των πραξιων τας μιαρτωτας
 χωρεῖ.

Procopii Histor. Arcan. lib. 9. p. 46. Ed. fol. Lug-
duni 1623.

"I think this circumstance fully sufficient to mark
 the morals of the man. This alone clearly displays the
 nature of the affections and passions of his mind. For
 when a man stands in no awe of the disgrace which
 attends bad actions, and has no concern for his character,
 there is no way of transgression in which that man may not
 walk. With a countenance clothed in shamelessness and au-
 dacity, he easily and naturally proceeds from one bad action
 to the most profligate attempts."

P. 348.

Transeat in exemplum.

"May it pass into an example."

P. 351.

Perchè altrove non have

Dove voltare il viso,

Che gli é stato interciso,

Mostrar con altre imprese altra virtude.

"(He does this,) because he has no *other* object to engage
 his attention; since he is cut off from every mode of action,
 and cannot display any *other* courage and ability (*at present*)
 in more arduous enterprizes."

P. 352.

Ut vellem his potius nugis tota illa dedisset

Tempora sævitæ.

Juv. Sat. 5.

"Would

“ Would to heaven, he had given up to trifles like these, all the time he devoted to savage and cruel purposes.”

P. 354.

Περισσῶς ἐμμεινόμενος.

“ Wrought up to a high pitch of fury.”

P. 354.

Triste ministerium! subjectam more parentum

Averſi tenuere facem.

Virg. Æn. 6.

“ A melancholy office! after the manner of their ancestors, they held the lighted torch to the funeral pile, and turned *aside* their faces.”

P. 354.

Ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας, ἡ σπιλῶσα ὅλον τὸ σῶμα, ἡ φλογίζουσα τοὺς τροχοὺς τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς Γεέννης, ἀκατασχετοὺς κακόν, μίστη τῇ θανάτῳ φέρει.

“ The tongue is a fire; a world of iniquity: it defileth the whole body, setteth on fire the course of nature, and is set on fire of hell; it is an unruly evil, full of deadly poison.”

P. 354.

Καλὴ ἀναστρέφῃ — πρᾶντης σοφίας.

“ A conversation and behaviour honest before men.— The meekness and mildness of wisdom.”

P. 355.

Ἀρνούμενος ἦν τε ψυχὴν, καὶ νοστον ἑταίρων,

ἀλλ' ἐδ' ὡς ἑταρὸς ἐρρύσατο, μέμινος περ.

Hom. Odys. l. 1.

“ Endeavouring to secure his own existence and the return
of

of his companions; but in vain. He could not *secure his friends*, however anxious for their support."

P. 355.

Επὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε.

Hor. Od. l. 1. v. 2.

"Since he had brought the sacred citadel of Troy to destruction."

P. 355.

Ἀθροὺς τὴν Βυλὴν καθήκει. — Τε δ' ἐργὴ προΐοντος μείζονος ἐστὶ
ἐμφανὴς τὸ ἔπος τε Γρακχῆ — Ταχὺ τε περὶν ἀνεστραφθαι τὸ κράτος
τῆς Πολιτείας!

Appian. de Bello Civili. l. 1. p. 363. Ed. Steph. 1592.

"He took away at once the power of the Senate. As the measures were proceeding, the words of Gracchus received still stronger confirmation.—The whole strength and power of the government *narrowly* escaped an utter subversion."

P. 356.

Errare Cives, si tum senatum aliquid in republicâ posse arbitrabantur."

Cicero Orat. pro Sext. c. 12.

"(He said) the citizens were under a mistake, if they thought the senate had *now* any weight in the constitution."

P. 356.

Mirantur taciti, et dubio pro fulmine pendent!

Stat. Theb. l. 10.

"They stand in silent astonishment; and wait for the fall of the yet dubious thunderbolt."

P. 357.

Ut te, fortissime Teucrûm,

Accipio agnoscoque libens! ut verba parentis,

Et vocem Anchisæ magni *mentemque* recorder.

Virg. Æn. 8.

"How

“ How willingly do I receive and acknowledge thee, thou bravest, boldest of the Trojans ! with what pleasure do I call to my remembrance the words, the voice, and the spirit of the great Anchises ! ”

P. 358.

Impudens liqui patrios penates.

Hor.

“ I wandered from my own home, without a blush for my folly.”

P. 358.

Mutemus clypeos, Danaumque insignia nobis

Aptemus.

Virg. Æn. 2.

“ Let us change shields, and adapt the devices of the *Greeks* to our own.”

P. 360.

ΑΤΥΦΗ ΜΟΙΡΑΣ ΦΥΣΕΙ ΜΕΤΕΧΟΝ, ΖΩΟΝ ΘΕΑΝΙΚΟΝ ΕΚΕΙΘΕΝ ΔΟΘΕΝ ΤΟΙΣ ΤΥΧΕΙΣ ΕΠΙΜΕΛΕΙΑΝ.

Themistlii Orat. 1. p. 3. Ed. Fol. Harduini.

“ A celestial *animal*, having nothing of pride or vanity in its nature, sent down immediately from heaven for the preservation and guardianship of men below.”

P. 361.

Apud Græciam. quæ semper eloquentiæ princeps esse voluit, atque illas omnium doctrinarum inventrices Athenas, in quibus summa dicendi vis et inventa est et perfecta.

“ In Greece, which ever was ambitious of the sovereignty in eloquence, and particularly in Athens, the parent of every science in which the highest power and strength of speech was first cultivated and brought to perfection ; ” (no peroration was ever permitted.)

P. 361.

Epilogos illi mos civitatis abstulerat.

Quintil. lib. 10. c. 1.

On which Turnebus thus comments :

Non licebat Athenis affectum movere, ac ne epilogo quidem uti.

“ The custom of the city precluded him from the use of the peroration.”

On which Turnebus thus comments :

“ It was not permitted to attempt to move the passions ; and they denied an orator the epilogus or peroration.”

Εἰ ἀνδραποδὼν ἡ Πόλις, ἀλλὰ μὴ τῶν ἀρχῶν ἱερῶν ἀξίωντων, ἐμολογῆτο εἶναι, καὶ ἂν, ὦ Ἀνδρες Ἀθηναῖοι, τὰς ὑβρεῖς πνεύσεθε τὰς τέτα, ὥς κατὰ τὴν ἀγορὰν ὑβρίζον, ὥσων ἐν ταῖς ἐκκλησίαις, ἐπὶ τῷ ἔμπροσθεν, δούλους καὶ ἐκ δούλων καλῶν ἑαυτὰ βέλτιους καὶ ἐκ βέλτιωτων.

Demost. Orat. Κατὰ Ἀνδροτιῶνος. Gr. Edit. Benenat. 1570.

p. 398.

“ If the city, O Athenians, were indeed confessedly composed of slaves, *things* made over and bought, and not of MEN who consider themselves worthy of the rule and governance over others, ye would scarcely have endured the affronts and insulting language of this man ; which he is daily pouring forth in the market place, in the assemblies, in the very tribunal itself ; stigmatizing men better than himself, and far higher descended, as poltroons, and slaves, and the sons of slaves.”

*Illa se jactet in aula
Æolus !*

“ Let Æolus swagger in his own Hall !”

P. 364.

P. 364.

Proh dolor ! imperium Pelagi sævique tridentis
Cui nunc forte datum ?

Virg.

“ Oh heavy report ! to whom is the empire of the ocean,
and the unrelenting trident now consigned !”

P. 364.

Eunt tutis terrarum crimina velis !
Ex quo jura freti majestatemque repostam
Rupit Jäsoniâ Puppis Pagasæa rapina !”

Stat. Achill. l. 1.

“ *The crimes of the land are waisted with impunity on the
sea: from the time when the ship, loaded with the plunder
of Jafon, first disturbed the rights, the repose, and the ma-
jesty of the ocean !*”

P. 365.

Ρωμαϊκῶν ταγμάτων αλαλαγμός συμφερόμενων, τῶν Στασιαστῶν
πυρὶ καὶ σιδηρῶ κικυκλημένων κραυγῇ. Οὐτε ἡλικίας ἢ ἰλῆος, ἢ
ἐντροπῇ σεμνότητος ! Λιμῶ μαραινομένοι καὶ μεμυκότες εἰς ὀδυρμῶς καὶ
κραυγὴν ἐντονησαν. Συστῆσι ἢ τε Πειραιᾶ, καὶ τὰ περὶ ξόρη, ἑαυ-
τῶν ποιεῖν τὴν ὁρμὴν. Τὴ βορβὴ τὰ παθὴ φοβερώτατα.

Joseph. Hist. lib. 7. sect. 5. p. 1282. Ed. Hudfon. Oxon.

“ The war-cry of the Roman legions rushing to conquest,
and the shouts of the seditious, surrounded with fire and
sword, were heard aloud. There was no mercy for age ;
nor could dignity find any respect. Waisted and gaunt with
famine, they bellowed forth their groans and lamentations.
All the Peræa and the neighbouring hills resounded, and
made the tone deeper and deeper. The calamities and
sufferings were more formidable than the tumult itself.”

P. 365.

P. 365.

Οὕτω μεγάλοι οἱ λόγοι, καὶ μετρίθεις αἱ ἐννοιαί.

Οἱ σωματίον δραματικόν καὶ ἐναγώνιον.

Longin. de Sublim. sect. 9.

“ The composition and words are so sublime, and the sentiments so weighty and full of matter. The whole body of the narration is dramattick, and abounding with action.”

P. 366.

Finis et ætas

Tota retro; feræ volumus decus addere morti.

Statius.

“ The age and completion of all things is gone backward: we will mark our late dissolution and death with honour and renown! our death shall be delayed, and not without honour.”

P. 367.

Ils prennent leurs ordres sans le sçavoir.

“ They take orders from them without being conscious of it.”

P. 367.

Ecce iterum Crispinus! et est mihi sæpe vocandus

In partes; monstrum nullâ virtute redemptum.

Juv. Sat. 4.

“ Behold Crispinus again: I must often call upon him, a monster whose faults are not compensated by a single excellence.”

P. 368.

Si tardius artus

Cessissent, potuit fulmen meruisse secundum.

Stat. Theb. l. 10.

“ If

“ If his limbs had not yielded so quickly to the stroke, he might have deserved a second thunderbolt.

P. 374.

Dat operam, ut cum ratione insaniat.

“ He toils and labours with a desire of uniting reason with madness.”

P. 375 and 376.

Gros paquet de toile verte et rouge—habits de drap tout uni, habits de velours un peu passés. *Gil Blas.*

“ (He opens) his large bundle of clothes, *green and red*; his suits of clothes all of one colour, and his second-hand velvet suits a little faded.”

P. 376.

Vous êtes bien heureux, qu'on se soit adressé à moi, plutot qu'à un autre. Graces au ciel, j'exerce rondement ma profession : Je suis le seul Fripier qui ait de la morale.

Gil Blas.

“ You are very fortunate in having applied TO ME, in preference to any other person. Heaven be praised, I carry on my profession in a plain, honest manner. I am the only *old-clothes-man* who has any *morality* about him.”

P. 376.

Εξομην δι' ἐ τοῦ Ανθρώπου τῆτον διακρίσαι τε ἀπο τῶν ἀλλων Ζωνι, καὶ εὐδικρινως νοησαι δυνατομεθα.

Sext. Empirici Institut. Pyrrhon. 1. 2. c. 5.

“ We shall now have a criterion to distinguish THIS MAN from all other living beings, and be enabled thoroughly and distinctly to understand *the whole* of him.”

P. 376.

P. 376.

Qui au travers de toute sa piété n'est pas Auteur impunément, et qui a la satisfaction d'arracher les Voluptueuses aux plaisirs, et d'affermir dans leur devoir des Epouses ébranlées par des amans séducteurs.—(Though I cannot say) qu'on trouve ses homélies et ses ouvrages également forts et délicats.

Gil Blas.

"Who spite of all his piety certainly is not an author with impunity, (or without paying for it,) and who has the satisfaction of reclaiming women of dissipation, and of preserving spouses, shaken by seducing lovers, firm to their duty. But it cannot be said, that all his *homilies*, and his works, are equally strong and delicate."

P. 377.

Avoir près de lui un homme (*comme moi*) qui ait de la littérature, et une bonne main, pour mettre au net ses homélies.

"To have with him a man (like myself) who knows something of literature, and writes a good hand, *to make a fair copy of his homilies.*"

P. 378.

Doctor sanctissimus ille Gregorius, qui melleo prædicationis imbre totam rigavit et inebriavit ecclesiam.

Johannes Salisburiensis.

"The most sacred Doctor Gregorius, who bedewed, and even *inebriated*, the church with the honey-heavy dew of his preaching."

P. 377.

Nil habuit in tenementis.

Law Latin.

"He had nothing in the tenements."

P. 379.

Per verità, è un gran capriccio; ma in ciò segue il suo stile.

“ In truth it is a great *capriccio* (or whimsical fancy;) but in this he keeps up to his own style.”

P. 382.

Cumque superba foret Babylon spolianda trophæis
Aufoniis, umbrâque erraret Crassus inultâ,
Bella geri placuit nullos habitura triumphos.

“ And when the pride of Babylon was to be humbled and despoiled of Aufonian trophies; when the unappeased spirit of Crassus was ranging for revenge; they engaged in contests which never would admit of a triumph.”

P. 383.

Pan etiam Arcadiâ dicat se iudice victum.

Virg. Ecl.

“ Pan would acknowledge himself vanquished, even by the decision of *Arcadia*.”

P. 384.

Hoc illis dico, qui me non intelligunt.

“ I address this observation to those who do not understand me.”

P. 386.

Temulentus videtur.

“ He seems rather insolent and flushed.”

P. 388.

In hos tota ruens.

“ Rushing upon them with her whole force.”

P. 388.

P. 388.

Te, Venus Regina, pio vocantum
Thure Warton et Stephani decoras
Transfer in ædes.

" O Venus, thou sovereign goddess, visit those temples
where *Warton* and *Steevens* call upon thee in pious sacrifice."

P. 389.

Nobis non licet esse tam disertis,
Qui musas colimus severiores. *Martial.*

" We who cultivate the muses of a more chastized spirit,
cannot indulge ourselves in such licentious freedom of
speech."

P. 391.

Ergo omnis furiis surrexit Etruria justis,
Regem ad supplicium præsentem martem reposcunt.
Virg. Æn. 8. 394.

" All Etruria rose up together with just resentment, and
with instant arms demanded that the king should be brought
to * punishment."

P. 392.

Ense velut stricto Lucilius ardens
Infremuit. *Juv. Sat. 1.*

" Lucilius, as with a drawn sword in hand, roused him-
self into ardent indignation."

P. 393.

Nos genera degustamus, non bibliothecas discutimus.
Quintil. 1. 10. c. 1.
" We

* The modern democrattick word for *murdering* kings and priests.

“ We only touch slightly on the various kinds of books;
it is not our business to digest whole libraries.”

P. 393.

Αψ δ' ὁ παῖς πρὸς κόλπον εὐζῶνσι τήνης

Εκλιθὴ ἰαχῶν.

Hom. Il. 6.

“ The child, with a cry, shrunk back into the bosom of
his nurse.”

P. 393.

Τρεῖς μὲν ὀριζατ' ἰὼν, τὸ δὲ τετράτον ἵκετο τεκμῶρ

Αἶγας.

Hom. Il. 13.

“ He made three steps as he marched along; at the fourth
he reached Ægæ, the boundary of his passage.”

P. 394.

Δεινὸν ἀπ' ἀκροτάτης κορυφῆς νευόντα νοήσας.

Hom. Il. 1.

“ As he observed the plume nodding awfully from the
top of his helmet.”

P. 395.

Neque me Phœbi cortana fefellet.

Virg. Æn.

“ Nor has the shrine of Phœbus deceived me.”

P. 395.

Gubernaculum non vi, (sed sponte) revulsum,

Cui datus hærebat custos, cursusque regebat,

Præcipitans traxit secum.

Virg. Æn. 6.

“ He dragged headlong into the deep with himself the
rudder (not torn from him, but voluntarily abandoned)
whose care was committed to him, and by which he was
engaged to direct the vessel.”

P. 397.

P. 397.

His armis illâ quoque tutus in aulâ.

Juv. Sat. 4.

" Preserved by precautions like these, even under such an administration."

P. 399.

DEUS, in spatio infinito, tanquam in *sensorio suo*, res intimè cernit.

Newton. Princip. Schol. General. sub fin.

" The Deity, in infinite space, as in his own *sensorium*, has an intimate perception of all things."

P. 399.

Deus creavit; Linnæus disposuit.

" God created the universe; Linnæus disposed it in order!"

P. 400.

Stabat anhela metu solum Natura Tonantem

Respiciens.

Stat. Achill. l. 1. 488.

" Nature stood in awful apprehension, looking upon the God who alone rules the elements!"

P. 401.

Nolumus leges naturæ mutari.

" We will not suffer the laws of nature to be changed."

P. 402.

Νοεῖν καθεστῶται.

" They are seen by the understanding."

P. 402.

Sunt lacrymæ rerum, et mentem mortalia tangunt.

" Tears

“Tears are a debt due to human misery, and the woes of mortality affect the mind.”

P. 404.

Πολλῶν καὶ συνεχῶν Ἀστέρων συμφωτιζομένων ἀλλήλοις συναγασμοί.

Plutarch. de Placitis Philosophorum.

“The united effulgence of numerous collected stars shining together.”

P. 408.

Ταῦτα μιν, ἰκανῶς ἐμφανίσαι δυνάμεια τῆς τοῦ Θεοῦ φύσεως τοῖς ἀγνοοῦσιν, ἐξηγάμεν, ὅτι ποικίλη ἡ ἐστὶ καὶ πολυτρόπος· καὶ ταῦτα καθ’ ἃς ἀπαντᾷ τεταγμένως, ἃ τὴν διὰ γένεσθαι προλιγνύει, τῆς τε τῶν ἀνθρώπων ἀγνοίας καὶ ἀπιστίας, ἐφ’ ἧς ὁδεὶ προῖδεν εἶδέναι τῶν ἀποδοσόμενων, ἀφυλακτοὶ τε ταῖς συμφοραῖς παρεδόθησαν, ὥς ἀμνησῶντο αὐτοῖς εἶναι τὴν ἐξ αὐτῶν πείραν διαφυγῆναι.

Joseph. Antiq. Jud. l. 10. f. 3. p. 499. Ed. Hudson. Oxon.

“We have given this narration, to the intent that the nature of God may be made manifest to those who are ignorant of it, how various it is, and how manifold; that all events come to pass in their appointed season, and that He declares what shall be hereafter. We have related these to shew the ignorance and unbelief of men, by which they were not suffered to foresee any part of these events, and were delivered over to the calamities, without a mode or possibility of escaping them.”

P. 409.

Αἰθρῶπι τῷ Θεῷ, πιστὶ θεράπον καὶ οἰκονομὴ τῶν τοῦ Θεοῦ μυστηρίων, ἀνεξ ἐπιθυμιῶν τῶν τοῦ πνεύματος, καλῶ Σε στυλὸν καὶ ἰδραῖωμα τῆς Ἐκκλησίας, λόγον ζωῆς ἐπιχυντά, καὶ πιστῶς εἰς τὸ πνεῦμα καταγωγίον.

Gregor. Nazianz. Orat. p. 286. Ed. Prunæi Par. 1609.

“Thou

"Thou man of God, faithful minister and steward of the mysteries of God, thou man of the desires of the spirit, I call upon thee as a pillar and support of the church, holding fast the word of life, and the main stay of faith, and the resting-place of the spirit."

P. 410.

Æacidæ similes, Vulcaniaque arma capeffunt.

Juv. Sat. 8.

"Like Achilles himself, they wield the divine armour."

P. 410.

Ἀφ' ἑαυτοῦ μεταβάλλει, (a) ὡς εἰκὼν πρὸς ἀρχετύπον, τέλος ἔχων τῆς πορείας.

Plotini. Ennead. 6. lib. 9. c. xi.

"He passeth from himself, as the image of the archetype, being already in the possession or enjoyment of the end of his earthly pilgrimage."

P. 410.

Ὅντω Θεῶν, καὶ ἀνθρώπων θεῶν καὶ εὐδαιμονῶν βίος, ἀπαλλαγὴ τῶν ἄλλων τῶν τῆδε, βίος αἰσθητός, τῶν τῆδε, ΦΥΤΗ ΜΟΝΟΤ ΠΡΟΣ ΜΟΝΟΝ.

Plotini. Ennead. 6. l. 9. c. xi.

"Such is the life of gods, and of godlike, happy, highly favoured men; a deliverance and separation from the low cares of mortality. It is a life which receives not its pleasures and satisfaction from the things of this world; an ascent or flight of the soul, which is one, simple, and uncompounded, to that Being who is ONE, and ALONE in an eminent and incommunicable sense, GOD HIMSELF! (b)

P. 414.

(a) Μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. *Evang. Johan.*
 "He is passed from death to life."

(b) The language of Plotinus in these passages is so sublime, and full of meaning, that without a paraphrase it is absolutely
impossible

P. 414.

Τον τῶν Ἀστέρων χορον, καὶ αὐτὸν τὸν μέγαν ἥλιον, οὐκ ὄντα ἐκ πυρός.

Procli Comment. in Timæum Platonis, p. 141. *Ed. Basil.*

1534.

“The whole company of the Stars, and the great Sun himself, are not bodies of fire.”

P. 414.

Πῦρ τῇ τῶν Ἀστέρων προσφορὴν φύσει.

Plotin. Ennead. 2. lib. 1. pag. 99. Ed. Basil. cum Comment. Facini.

“A species of fire accommodated to the nature of the stars.”

P. 416.

Τοιῇ Μουσῶν ἱερῇ δόσει.

Hesiod. Theogon.

“Such is the sacred offering of the Muses.”

P. 417.

Musarum dona vocarem.

Horat.

“I would stile this work the gift of the Muses.”

P. 418.

Finem dignum et optimo viro et opere sanctissimo faciant.

“May they close their labours in a manner worthy of the character of men of virtue, and suitable to their consecrated works.”

P. 419.

impossible to express the ideas contained in them, particularly in these few words, “Φύγη Μονὴ πρὸς ΜΟΝΟΝ.” The translator feels what every Greek scholar will experience on such an attempt. It is sufficient if the sublimity of the ideas is comprehended by the reader.

P. 419.

Ἡ μάλα λυγρῆς.

Πευσται ἀγγελίης, ἢ ἂν ὠφέλλει γενέσθαι·

Κεῖται Πηλεΐδης.

Hom. II.

"I have a message full of sorrow to deliver to you;
would it were not so!—Achilles is no more."

P. 419.

Τοι μὲν θανόντ' Ἀοῖδαι

ἐλπιδόντ' ἀλλὰ οἱ

Παρά τε πυρὰν τάφου

Θ' Ἑλικωνίαι παρθέναι

ἔσταν, ἐπὶ θρηνοῖς τε πολυφώνοις ἐχέον. Ἐδοξε

Ἀρα γ' Ἀθανάτοισι

Ἔσθαι γὰρ Φῶτα καὶ Φθιμένοι μοῖραις Θεῶν δίδμεν.

Pind. Isthm. Od. 8.

"But even in death he was not left unpraised or unsung:
for the virgins of Helicon encircled the pile and tomb of the
hero, and chaunted their memorial dirge. It seemed good
to the immortals, that so great a man should not pass from
the world without the hymns and harmony of the Muses."

P. 420.

Remuneratio ejus cum Altissimo!

"His reward is with THE MOST HIGH!"

P. 420.

DIIS DILECTE SENEX, te Jupiter æquus oportet

Nascentem, et miti lustrârit lumine Phœbus,

Atlantisque nepos; neque enim nisi charus ab ortu

Diis superis, poterit magno favisse poetæ.

Hinc longæva viret lento sub flore Senectus,

Nondum deciduos *servans* TIBI frontis honores,

o

Ingeniumque

Ingeniumque vicens, et adultum mentis acumen.

Ergo ego te Cliûs, et magni nomine Phœbi

MANSE PATER, JUBEO LONGUM SALVERE PER ÆVUM!

Milton ad Mansum.

“Fortunate old man, favoured of heaven! Jove himself, and Apollo, and the God of eloquence must have shed their mildest influence on your birth; for no man *can* be the friend of a great Poet, who is not himself dear to the immortals. Favoured thus, you enjoy a green and flowering old age. The honours of your brow are preserved; your understanding is vigorous, and your mind in full possession of its adult faculties. In the name therefore of Clio, and of the mighty Phœbus, all hail, thou *venerable* MANSUS, hail for ages yet to come!”

P. 421.

Tanto homini fidus, tantæ virtutis amator.

“A faithful friend to so great a man; and a steady admirer of such distinguished excellence.”

P. 423.

Exornet ætatis nostræ gloriam!

“May he add to the glories of this our age!”

P. 427.

Natura omnium partium rudimenta simul parit et procreat.”

Bacon. de Augm. Sc.

“Nature creates and produces, at one and the same time, the rudiments, and principles of the whole body, and of every component part.”

P. 428.

Gnosius hæc Rhadamanthus habet, durissima regna.”

Virg. Æn. 6:

“The

"The Cretan Rhadamanthus sways over these realms with
unrelenting severity."

P. 428.

Abyssus abyssum invocat.

"One deep calleth upon another."

P. 429.

Συνερχομένων νεφῶν μυκητοῖ βομβῶ

Βρονταιν, βαρυδευπος, εβομβειν ομβριος ηχω.

Nonni Dionys. l. 41. v. 84.

"The sound of the storm, rushing with a mighty noise
from the conflicting clouds, roared with a deep intonation."

P. 429.

Vera bona, atque illis multum diversa remotâ
Erroris nebulâ.

Juv. Sat. 10.

"The true goods of this life, and those which are found
to be essentially different, when the mist of error is dispersed."

P. 429.

Τὴν ψυχὴν μὲ διαρχεται Ρομφαία.

"A sharp-edged sword pierceth through my soul."

P. 431.

Sic furiis Caci mens effera; nec quid inausum
Aut intractatum scelerisve, dolive!

Virg. Æn. 8.

"So ferocious and infuriate was the soul of *Cacus*. He
left not a species of crime, wickedness, treachery, or fraud,
unattempted or untried."

P. 432.

Ἀνθρωπος! ἰκανὴ προφασις.

Menander.

"It is man; the name will explain, or excuse the rest."

P. 432.

P. 432.

Ο καιρος οξυς, ἢ πειρα σφαλερη.

“ Opportunity is instant; experiment is hazardous.”

P. 433.

“ Licet quod videtur, publicum judicare; quod judicaverint, vendere.” *Cicero Orat. de Lege Agraria.*

“ Whatever they think proper, they declare to be national property; and what they decree to be so, they expose to publick sale.”

P. 433.

Perfpici non poteft, utrum feveritas acerbior, an benignitas quaestuosior fit. *Cic. ut sup.*

“ It cannot be determined, whether their severity is more grievous, or their alliance and favour more expensive to the objects of it.”

P. 433.

Επιιδαν ουχι των ενόχλητων ὑμας, εδὲ των πολιτευομένων και πιστευομένων παρ' ὑμῶν ὡν, πραγμα τηλικαυτον φημι διζειν πεπραγμένων.

Κατὰ Αριστοκρατης, *Demosth. Op. Gr. Ed. Benen. 1570.*

“ I am not of the number of those men who are perpetually troubling and disturbing you; I hold not any office of trust, or of administration in the State. I therefore come forward with confidence, and denounce transactions and crimes like these.”

P. 433.

Μη πρότερον ὡ Αθηναῖοι, ψηφισίσθε, ἂν μὴ τε ΕΛΕΟΥ τῶν ἑαμένων καθέλθῃτε.

Lucian Demonax. p. 555. Edit. Bourdelotii.

P. 434.

Je ne veux point admettre dans les arrêts de conseil un vrai trivial, une clarté trop familiere. Je veux un vrai de recherche,

recherche, une clarté elegante, une naïveté fine, tout brillante de termes pompeux, relevés inopinément de phrases arrondies, de vocatifs intermediares & d'adverbes indefinis.

D'Alembert Lett. Hist. et Polit. vol. 4. p. 176.

"I would not allow the admission of a trivial truth in the decrees of council, or a clearness which is too easy and familiar. I choose to have a subtle kind of truth, an elegant perspicuity, a natural manner, but not wholly without art, set off with words of pomp, unexpectedly raised with a roundness of phraseology, with intermediate vocatives, and indefinite adverbs."

P. 435.

Πεντηκοντα χρυσων διι, και γραμματων η διι. Ει με φιλης, δος.

Alciphron. l. 1. ep. 40. Ed. Bergleri. 1791. p. 61.

"I want fifty pieces of gold; I do not want letters. If you love me, give me money."

P. 435.

Περί Ζωων.

"A treatise concerning Zoology."

P. 435.

Η Πολιτική κυριωτατη και αρχιτεκτονικη. Τινος γαρ ειπαι χρεων των επιστημων εν ταις Πολιτει, και ποιας ικαστος μαθανειν, και μιχοι τινος. Αυτη διατασσει.—Ορωμεν τας εντιμοτατας των Δυναμιων υπο ταυτην εστας.

Aristot. Ethic. Nichom. l. 4. c. 2.

"The science of Politicks is the supreme and master-founder of the rest. It is her province to declare and ordain what science shall be cultivated in States, which of them is proper for each person, and to what point, and how far.—We see already some of the most respectable powers bending under her dominion."

"*Ab,*

P. 436.

Ah, si vous saviez le Grec!—Ceux qui sçavent, ou croient savoir l'Hebreu, l' Arabe, le Syriaque, le Cophite ou Copte, le Persan, ou le Chinois, pensent et parlent de meme, et par les memes raisons.

D'Alembert Melang. de Literat. et de Philos. v. 5. p. 526.

“ Oh, if you did but understand Greek!—They who understand, or think they understand Hebrew, Arabick, Syriack, Coptick, Persian, or Chinese, think and speak in the same manner, and for the same reasons.”

P. 437.

Το μη δυσφημα λεγειν πασι τοις Παλαιοις φροντις ην, μαλιστα δε τοις Αθηναιοις· διο και το Δεισμωντηριον, οικημα εκαλεον· και τον Δημιον, Κοινων· τας δε Ερινυας, σιμιας θεας· κτλ.

Helladius Besantincus apud Photii Biblioth. sect. 279. p. 1593. Ed. 1653.

“ All the ancients were very careful not to use words of an inauspicious sound, and in particular, the Athenians. They therefore did not call the Prison, the Executioner, or the Furies, by their direct appellations, but by softer terms,* such as a Mansion, a publick minister, the venerable Goddesses, &c. &c. &c.

P. 438.

Signa tamen, divûmque tori, et quem quisque sacrarat
Concubitu genioque, locus monstrantur.

Stat. Achill. l. 1.

“ The statues, and the couches of the deities, and every spot which they had honoured with their presence and favour, are yet shewn.”

P. 439.

* The synonymous words will hardly bear a translation.

P. 439.

Αὐτὶ καὶ ἀποδοῦναι, σοφίσματα ἐνέσκησι, καὶ παραγράφας, καὶ πρόσας, πομπότατοι ἀνδρῶπων καὶ ἀδικητάτοι.

Demosth. Orat. Πρὸς Λακρίτη Παραγράφην. Demosth. Ed.

Benen. 1570. pag. 546.

" Instead of giving a plain, open avowal of their opinions, they have recourse to sophisms, and glosses, and exceptions, and (*demurring*) declarations. Such is their character; men without virtue, principle, or justice.

P. 440.

Auream invenit, chartaceam reliquit.

" He found it of gold; he left it of paper."

P. 441. (8th Edit.)

Cum ferro, cum metu, cum privilegio, cum præsentibus copiis perditorum, et minis, et nefario fœdere, servitute oppressam civitatem tenerent. Libertatis signum posuerunt magis ad ludibrium impudentiæ, quam ad simulationem religionis.

Cicero Orat. pro Domo sua ad Pontifices. sect. 51.

" With the sword, by terror, by pretended rights and privileges, with the collected bands of desperate and abandoned wretches, by threats, by a nefarious league and union;—by these, and such instruments and agents, they would hold the country in the bonds of servitude and oppression. They have set up the STATUE OF LIBERTY, as in mockery and derision, not with a religious reverence and respect."

P. 442.

Non hoc ista sibi tempus spectacula possit. *Virg. Æn. 6.*

" The times demand not exhibitions such as these."

P. 443.

P. 443.

Non ante revellar,

Exanimem quam te complectar, ROMA, tuumque
Nomen, Libertas, et inanem prosequar umbram!

Lucan, l. 2.

" I will not be torn away from thee, O *Rome*, O my
Country, till I embrace thee in thy last agony. Thy name
also, LIBERTY, will I venerate and cherish; and will follow
after thy very shadow, when it can avail no more."

END OF THE FOURTH AND LAST DIALOGUE OF
THE PURSUITS OF LITERATURE.

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